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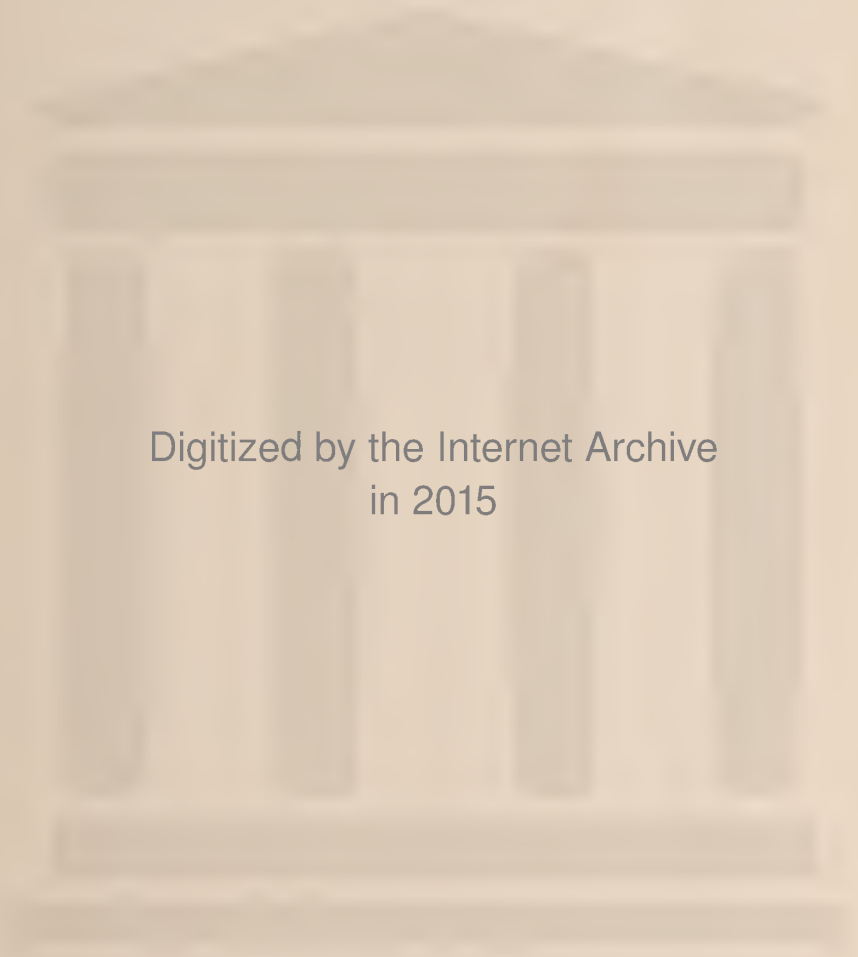

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Review of the World

DELAVAN L. PIERSON, *Editor.*

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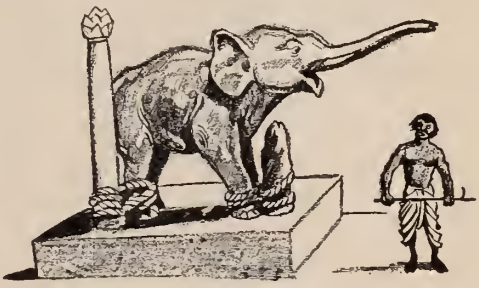

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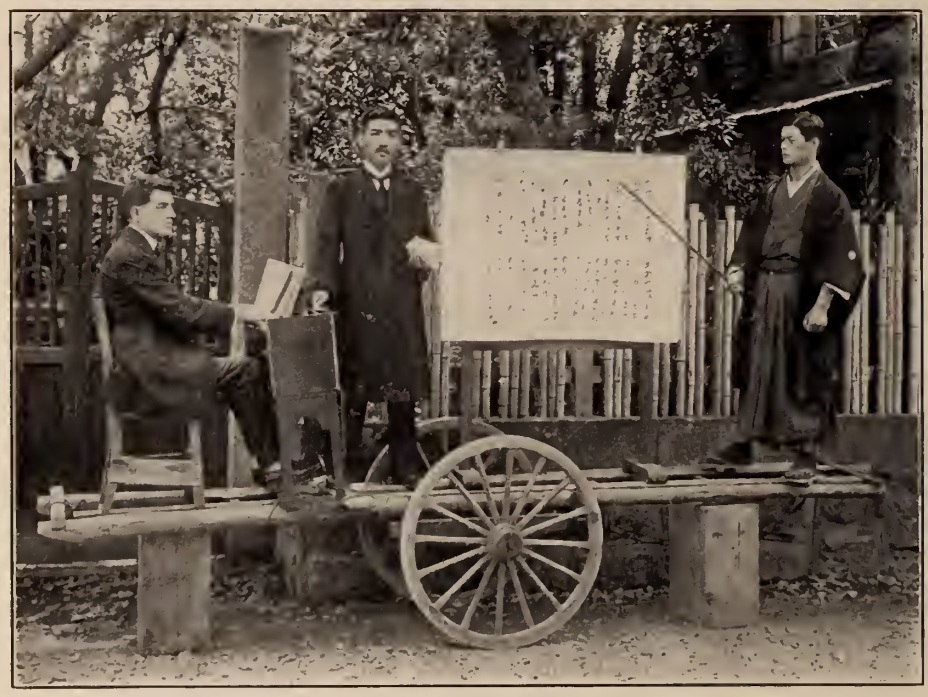

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A MISSIONARY CONFERENCE IN SWITZERLAND

A NUMBER of American and British foreign missionary leaders met from June 22 to 29 inclusive, in Crans, Switzerland (near Geneva), to confer on the present missionary situation, and the ways of increasing cooperation among Protestant missionary forces. It was an aftermath of the Edinburgh Conference. This year was set for another decennial gathering, and the meeting was to have been held in Germany. The war prevented the carrying out of the program, and only a small number of leaders gathered in Switzerland for an informal conference. Dr. Charles R. Watson, one of the delegates, reports that the conference gave careful consideration to the future of international missionary organization and agreed upon proposals to be submitted to the national missionary organizations, and through them to the missionary societies and boards in the different countries for their consideration. The conference also gave long and careful consideration to the present position of German missions. Having no authority as an international body to take action, the conference decided to submit to the national missionary organizations in the different countries a report of the chief points brought out in its deliberations with a view to their taking such action as may seem to them right.

Thirty-seven missionary leaders came together from fourteen different countries and representing practically every national area maintaining Protestant missionary work. The members of the conference were not sent as delegates or representatives of societies or churches. Each represented rather the totality of missionary interests within the country and nation from which he came. The British delegation included, among others, Dr. J. H. Ritson, secretary of the British and Foreign Bible Society, who is chairman of the standing committee of the conference of British missionary societies; also Kenneth Maclennan, the executive secretary of the same

body. Rev. C. C. Bardsley, honorary secretary of the Church Missionary Society, Dr. Henry T. Hodgkin, until recently secretary of the Friends Association, and J. H. Oldham, secretary of the Edinburgh Continuation Committee. There were also present Bishop Westcott, Metropolitan of India and Ceylon, whose tireless labors for the shepherding of destitute German missionaries during the war must never be forgotten; Bishop King, recently of Madagascar and now secretary of the Society for the Propagation of the Gospel; and Rev. W. Goudie, secretary of the Wesleyan Methodist Missionary Society, who gave two sons to be offered up on the altar of the great conflict. The presence of M. Allegret and M. Couve, the French representatives, meant more to the conference than either of them ever can realize, because of their clear thinking, their practical wisdom and their manifestation without false sentiment of the spirit of Christian service. There were also Dr. Karl Fries of Sweden, Dr. Gunning of Holland, Mr. F. Wurz of Switzerland, Dr. Anet of Belgium, Dr. Torm of Denmark, Dr. Tarkanen of Finland and Dr. Julius Richter, Dr. Haussleiter and Bishop Henning from Germany. The North American representatives included Dr. S. J. Corey of the Foreign Christian Missionary Society, Dr. James Endicott of the Board of Foreign Missions of the Methodist Church in Canada, Galen M. Fisher of the Y. M. C. A. in Japan, Dr. Alfred Gandier, principal of Knox College, Canada, Canon Gould of the Missionary Society of the Church of England in Canada, Dr. John R. Mott, Bishop Roots of China, Dr. W. E. Strong of the American Board, F. P. Turner of the Committee of Reference and Counsel, Dr. Arthur J. Brown of the Presbyterian Board of Foreign Missions, Dr. L. B. Wolf of the United Lutheran Church and Dr. Charles R. Watson, formerly secretary of the United Presbyterian Board. The chairman was Bishop L. H. Roots of Hankow, China, and Rev. J. H. Oldham acted as secretary.

Dr. Watson reports as follows: "The meeting at Crans marked, first of all, the restoration of world missionary contacts. The war has driven American thinking out into a world horizon, and we are quite ready to admit the suggestive and corrective values of national viewpoints other than our own. But restored international contacts carry more than enrichment of thought. There was a spiritual power and richness in the conference that must be ascribed in part to the international character of the meeting. When disciples of Christ, endeavoring to represent the noblest and most generous instincts of the Christian communities they represent, come together with the deliberate intention of finding their unity in a common Lord, their divine Master in turn graciously honors their efforts and pours out upon such a gathering His Spirit in a rich consciousness of His presence and power.

"A second striking feature of the program was the considera-

tion of the present and future of German Missions. This is a delicate subject but it was faced with frankness and earnestness. The conference, having no power to act officially, prepared a report with recommendations which will be submitted to the missionary organizations of the different countries interested with a view to their taking such action as may seem right.

"A third item of interest related to the formulating of a missionary educational policy in the light of the steadily increasing tendency of governments to assume responsibility for education and in the light of further problems emerging out of the rising nationalistic spirit in many mission fields. The importance of the subject to American missionary agencies, with their great universities and colleges, is altogether obvious. When missions and governments touch each other as closely as they do in these educational activities, surely the time has come for the missionary leadership of America to seek to understand sympathetically the educational ideals of other countries, and to discover points of personal contact with the educational leaders of these governments.

"A fourth feature of the program was the discussion of a future international missionary organization, since the conference at Crans was in no sense itself a permanent or official organization. A new world situation, created by the six years of war needs to be provided for, so that the conference gave considerable time to the question of the future of international missionary organization. Their proposals are being submitted to the national missionary organizations and through them to the missionary societies and boards in the different countries."

On the whole we believe that the experiences of the conference mark in a signal way the spirit of Christ triumphant over many problems and moving forward powerfully in the constructive processes which are to be used by the Holy Spirit to spread the Gospel of Christ and to establish the Kingdom of God.

A FELLOWSHIP OF FAITH*

THERE is a force in the world which brings us into touch with God and which makes all things possible. This force is faith. We are apt to regard faith as an intangible thing, but it is scarcely less tangible than electricity. As we understand the laws that govern the electric current, as we learn the lines upon which it will work, so do we see certain proofs of its power and we are able to harness it to fulfil our behests. Faith too has its laws, faith too is an active, working force and it is possible to apply it to the crying needs of our own day and generation and to have ocular demonstration of what it can do.

*Prepared for "A Fellowship of Faith for Moslems" by Miss Jennie B. Logan of London.

The Bible magnifies the value of the individual in God's sight and shows that the faith of one man can accomplish miracles, but it also shows that it is in a fellowship of faith that faith can be most productive, and it is to a fellowship of faith that many of the most exalted promises are made. "If ye (plural) have faith as a grain of mustard seed, *ye* shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto *you.*" (Matt. 17:20). This is a promise to faith, united, active and aggressive. It is in a living fellowship that mountain-removing faith is to be found.

Again the Master says: "Verily, I say unto you, Whatsoever ye (plural) shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." (Matt. 18:18, 19). Unless prayer is the voice of faith it is but a meaningless repetition of words or a form of moral, spiritual or intellectual gymnastics, but prayer that arises from a living fellowship of faith, even when that fellowship consists of only two members, is, our Lord teaches us, a power in heaven and on earth. God the Father graciously undertakes to do for such a fellowship anything that they shall ask.

The Bible teems with illustrations of the actual working value of faith and fellowship combined. Was it not a fellowship of faith that overthrew Jericho? What was Gideon's little band of three hundred but a fellowship of faith? What was Jehosaphat's army as it went out against Ammon, Moab and Seir but a fellowship of faith, with the words "Believe in the Lord your God" ringing in their ears and the song of praise upon their lips? In the New Testament see that little group of intercessors pleading with God for the Apostle Peter. Prison, chains, four quaternions of soldiers, the wrath of Herod, certain death confronting him,—"*but prayer*" (Acts 12:5)! A fellowship of faith, humble believers whose faith was indeed but as a grain of mustard seed, pleading with God in the background and where now are the soldiers, the chains, the keepers, the prison doors! Heavenly forces have been put in motion, *God has moved,* and the miracle is an accomplished fact.

It has been the writer's glad privilege to witness spiritual movement in more than one place in answer to the united, persistent pleading with God of a company of His believing people. Nothing seems impossible to such a fellowship. They know that faith does but pave the way for the Almighty God to work, they rely upon His promises, they plead them before His throne, and they are confident that the answer to their petitions, though it tarry, will surely come. They abound in hope by the power of

the Holy Spirit, and there is no situation too dark and difficult for them to face because there is nothing too hard for their God.

Each member of a fellowship of faith may rest assured that every effort to enlighten the darkness of the world, every prayer offered, every sacrifice made is counting towards a glorious consummation. Hidden he may be, feeble he may seem, but his labor is not in vain in the Lord. Divers go down to lay mines beneath a dangerous rock, toil day after day in loneliness and discomfort and see no result for their labors. The great rock seems as stedfast as ever, as menacing to life and property, but the day comes when the last diver has done his work, the last connecting link is made and by the slightest touch an infant can blow the mighty structure to pieces. So let us not despise the day of small things when no results are visible. The tiny prayer-meeting, two or three gathering to pray, the young missionary struggling to express imperfectly in a foreign tongue something of our Heavenly Father's love to a group of indifferent or opposing people, all such efforts are in the plan, all are vital and important. As we pray, as we give, as we go, we may be conscious that this is our divinely appointed task and that we may claim and receive divine equipment for it, and that it is leading up to the final overthrow of this false religion, and that in it all "we are laborers together with God."

RELIGIOUS REVIVALS IN CHINA

MANY signs of renewed religious activity in China are reported by the *Chinese Recorder* of Shanghai. These are not by any means confined to Christianity but include Confucianism and Buddhism. Dr. Chen Huan Cheng started a Confucian Society several years ago, and while this organization is not very active, Confucian ethics are being linked up to modern ideas, and societies are being formed all over the land to promote this teaching. Governor Yen of Shansi has been especially active in the promotion of Confucian Humanism.

Buddhism is also showing new signs of life, or at least of renewed activity. Two new Buddhist magazines have appeared, one of them having contributions from ex-president Li Yuan Hung, and from the Governor of Yunnan. Both magazines contain articles by students educated in America. Plans are also announced for a new Buddhist center, with an institutional temple on a large scale. The Governor of Yunnan has sent Buddhist missionaries to Eastern Chekiang to promote Buddhism, and other priests are active in various parts of China. One monastery in Kansuh ordained one thousand Buddhist monks in one year, and in the Yangtse Valley many temples are being rebuilt and repaired. Buddhist literature is also being produced and distributed.

The Christian forces in China are awake to the situation, and are responding in some degree to the new religious interest. The China Continuation Committee has appointed a special Committee on work among Buddhists, and plans have been drawn for a Christian Institute to be devoted to work among Buddhist monks and lay workers. Rev. K. L. Reichelt, the author of these plans, has been led to devote his whole time to work among Buddhists. An ex-monk who has become a Christian is preparing to engage in this work if the funds can be secured to found the Institute. This is only one of the many signs that the missionaries and Chinese leaders are awake to the situation, and are endeavoring to marshal their material and spiritual forces to extend the Gospel of Christ.

POLITICS AND RELIGION IN KOREA

THE Rev. Frank Herron Smith, for many years a Methodist missionary stationed at Seoul, Korea, writes that in the nine months since Baron Saito made his entry into Seoul, a sufficient period has elapsed to make reasonably clear the general trend of his policy and administration. Two needed reforms in the government of Korea were made before Baron Saito left Tokyo. Until last summer it was required that the Governor-General of Korea be a general or an admiral, and as such the ruler of Korea was under the Minister of War or the Navy, and not directly responsible to the Prime Minister or to the people of Japan. This plan was discarded last August and Korea was given a civil administration under the control of the Premier.

The second reform ordered in Tokyo was the abolishment of the gendarme or military police system. It was in some respects like martial law, where the civil rulers had nothing to do with the policing of the country. The control of the press and of sanitary and medical matters was also lodged in this department and in many cases the policy pursued was repressive, not to say oppressive. Before Baron Saito left Tokyo it was decided to abolish this system and to establish a Department of Police Affairs under a separate head. This was a great reform and the spirit of the police force is being gradually transformed.

The next reform that attracted attention was the order for the abolition of flogging, which was issued last October and took effect April 1st. Certain reactionaries left in minor positions in Korea said that flogging could not be abolished, as it would ruin discipline and there would not be room enough in the jails to accommodate all the offenders, many of whom were too poor to pay fines. There has been difficulty in preventing cruel treatment of prisoners by the police and gendarmes. They have been accustomed to using torture in the examination of prisoners regardless of their guilt or innocence.

Under date of March 20, this year, Mr. Akaike, the new police head, issued instructions condemning the use of torture.

Baron Saito has been doing away with discrimination between the Japanese and Koreans. He has placed the Korean and Japanese teachers and officials on an equal salary basis. He has begun preparations for a university for Seoul. There are already four higher institutions, a law college, a medical college, a technical college and an agricultural college. He has speeded up the proposed educational program considerably and is establishing new common schools at the rate of one hundred a year. Baron Saito has provided a kind of recognition that will allow missionaries to conduct schools that are not fully up to the government standard in all respects and with considerable freedom in fixing the courses of study and also with the privilege of introducing compulsory Bible study and chapel exercises. They will also have much freedom in the use of the Korean language in teaching. Under the old regime it was required in the common schools that Japanese be taught ten hours a week.

Church and mission property, of which there is a large amount in Korea, has hitherto been held largely in the name of some individual, but now a corporation may be formed to hold the property of any mission, and, what is of more importance, for the corporation law is not a new one, the property may be transferred to this corporation at a nominal fee.

The gendarmes were the censors in the old regime and were too strict, not only with regard to particular articles, but they would allow only a very limited number of papers to be established. Under the new regime three new Korean dailies have already been started at Seoul and at least one paper may be founded in each province. Many new magazines are also being founded.

It is Baron Saito's purpose to introduce autonomy as rapidly as possible and local and national assemblies are now in process of formation. Even during the uprising last year first of the thirteen Governors were Koreans. Forty-four judges and procurators and 204 county magistrates, not to mention many other officials, are Koreans. The Koreans, as a whole, are not satisfied. They say frankly that they want not reforms, but independence.

With the modified policy of the Japanese Government there is a brighter outlook for peace and progress. While the Koreans are not in the least reconciled to Japanese domination, they recognize the futility of any attempt to gain their independence by force. The Japanese Government-General is also endeavoring to conciliate the Koreans, and to win the cooperation of the Christian missionaries. With the removal of the prohibition against teaching religion in private educational institutions, most of the mission schools that have been closed are to be reopened this autumn. Reports from Korea indicate a great turning of the people toward Christianity. Schools,

hospitals and churches are crowded, and missionaries write that the opportunity for spreading the Gospel is greater than ever before.

Rev. J. A. S. Toms, of the Southern Presbyterian Mission reports that in South Korea there are evidences of a Christward movement similar to that which took place in the North some twelve years ago. Among the more intelligent people, especially the young men, there has been a decided movement toward the Church. In Fusan and Tongnai even the unbelieving shop keepers have agreed to observe Sunday as a day of rest. Last April the Pyeng Yang college students' evangelistic band went to Fusan and Chengju and held crowded meetings at which many decided to become Christians. Meetings were held in some churches from five to six A. M. every morning, and churches seating 400 were crowded to the doors. All day meetings were also held and were well attended by adults who spent the evenings in personal work for unbelievers. On one evening 1250 were admitted to one of the meetings by ticket. Churches have united to organize large evangelistic campaigns this autumn, covering the whole district. Helpers' meetings are held to train workers and there is an unusual zeal on the part of Christians for preaching the Gospel to unbelievers. Groups of new converts are already being gathered in various villages as a result of the work of these lay workers, and are asking for admission to the Church.

An increasing interest in education is also reported from Korea. Rich and poor, coolies and officials, are sending their sons and daughters to mission schools. Some of these schools are so crowded, says Dr. D. J. Cumming of the Southern Presbyterian Church, that an enlargement of dormitory and teaching space is necessary. Many smaller pupils are obliged to sit on the floor because there are not sufficient benches, and some can only attend school in relays.

In this forward movement there lies both opportunity and danger. Superficial work will mean weakness for Church and State, and education that is not thoroughly Christian will only strengthen the forces that are opposed to Christ and the best interests of the Koreans. On the other hand, a thorough training of future Christian leaders among the men and women of all classes in Korea will mean the protection and improvement of morals, of intellect, of industry and of social life in the homes, in politics, in business and in the spiritual life of the people.

NEW HOPE FOR MEXICO

PEACE seems finally to be dawning in Mexico. The murder of Carranza, although without justification or excuse, has removed one of the factors that made the reconciliation of rivals impossible; the surrender of Villa has disposed of another disturbing element, and the selection of Adolpho de la Huerta as a non-military President gives some hope for an end of the martial law that has pre-

vailed in Mexico—wherever any law has been recognized—during the past decade. The religious attitude of the new government is not yet made clear, or the effect on Roman Catholic and Protestant activities but the latest change in governmental control seems to meet with popular approval. While Mexico is not yet quieted down, and it will be many months before normal conditions are restored, the Mexicans are weary of war and long for peace and for freedom from military dictation. The masses are not yet educated, or fitted for enlightened self-government, so that their great need is for moral and intellectual training to fit them for free, yet not unbridled, self-expression. The new President, General Obregon, was elected in September and he will take office December 1st. In the meantime, the Mexican Congress of the present Government is seeking to remedy abuses, to stabilize the monetary system and to restore normal conditions generally in domestic and foreign relations.

Missionaries in Mexico report unusually large congregations at Protestant services, many inquirers into evangelical truth and expectations of a large enrolment in mission schools. The outlook is brighter than at any time in the past fifteen years, and an unusual opportunity is offered for the carrying out of the cooperative missionary program for the benefit of the Mexicans.

AMERICA IN SANTO DOMINGO

SOME time ago when the newspapers carried large headlines stating that Spain had requested the United States to get out of Santo Domingo, it was the first intimation to the average reader that the United States was "in." As a matter of fact she is in, and has a large sized program ahead in establishing an orderly government on this second largest island of the West Indies.

Hygiene, sanitation and morality are at a low ebb in Santo Domingo. There is no color line, for Spanish, Indians and blacks intermarry. The high cost of marriage, the priests being notorious profiteers, is the reason for the large percentage of children born out of wedlock. Gambling is everywhere prevalent. Two of the four or five hospitals on the island are chiefly supported by lotteries operated for their benefit.

The African Methodist Episcopal Church has the oldest Protestant mission in Santo Domingo, established in 1830. Moravians, Wesleyan Methodists, Free Methodists, the Episcopal Church, and possibly others, are now at work. A united program for the next five years will be worked out by evangelical denominations. Institutional churches will be established in the capital and other centers.

Drawn for "The Missionary Review of the World" from a sketch by Miss de Mayer

THE FORBIDDEN LAND OF AFGHANISTAN

Showing the Journeys of Miss Jenny de Mayer and the principal Protestant Mission Stations near the borders.

At the Gate of Afghanistan*

An Attempt to Take the Gospel Into the Closed Fortress

BY JENNY DE MAYER, SAMARKAND, CENTRAL ASIA

Miss de Mayer, who is a Russian by birth, has had a very remarkable and interesting career. She is highly educated, speaks several languages, and has been actively engaged in missionary work in her own country and in other parts of Asia. She worked for some time as a missionary evangelist in the Ukrane and other parts of Russia, and among the Sarts in the Caucasus. A few years ago she went to Jidda, the seaport of Mecca, and there endevored to establish a dispensary and Bible shop, but it was closed by the authorities. She has traveled extensively in Central Asia, always witnessing as a Christian missionary and distributing tracts in the language of the people. A few years ago she visited Meshed on the Persian border of Afghanistan and looked across into the closed mountain land where no Christian missionary is allowed to enter. She tells in this article of her efforts in behalf of the Afghans and of her desire to go into that country, even though it may cost her her life. Miss de Mayer is a self-supporting missionary and has devoted much of her time and money to the translation and distribution of the Gospel and other Christian literature in various languages. We hope that friends who read this article will join in earnest prayer for Miss de Mayer and the work she is doing.—THE EDITOR.

MANY missionaries to Mohammedans seemed to hear the crack in the "Walls of Jericho" in the brief newspaper report that the Ameer of Afghanistan had taken Merw, the chief town and ancient Capital of Turcomania, now a part of Turkistan. If the Turcomans should become incorporated into Afghanistan, if Koushka and Karky—formerly Afghan towns, but for the last decades Russian border fortresses should also return to their former principality, this must mean that the isolation of Afghanistan is nearing its end. This would be the "crack" in the northern walls of the Afghan Jericho.

The Turcomans have always been known for their independent spirit, being rather indifferent Mohammedans, very prone to appropriate European ways and Russian education. Can we then expect them to agree to isolation from Christian—or Western civilization, such as is encumbent on the subjects of the Ameer? Will the Afghans around Koushka and especially Karky, who have for years freely mixed with infidel merchantmen, soldiers and officials, submit to the exclusion of any relation with the "Kafir," which was their status before Russia took by peaceable force these Afghan

* The writer for some time did not accede to the editor's wish to write of some of her experiences and hopes concerning Afghanistan, as she feared the very personal touch of the notes might not be in harmony with the character of this magazine. But she sends them forth now with the prayer that, even as they are, the Spirit of God may use them to draw some "Called" ones out for service for that dark and closed land.—J. de M.

border towns? I do not think so. I would call the Ameer's invasion of Turcomania a "victory of Pyrrhus"—one which, though outwardly a success, means a sapping of the victor's vital forces.

Some of us have for years been going around Afghanistan as the Israelites march around Jericho—silently, seemingly foolishly, accomplishing nothing apparently, but sticking to the God-given commission to encompass and ultimately enter the walled stronghold. We believe that we may soon see the whole state of things over there change, and—if the Lord tarries—the young generation may find an open door into the land itself. The hopes, failures, sufferings and sacrifices of the older generations for Afghanistan may bear fruit.

As soon as the Lord's commission for work amongst the Mohammedans of Russian Central Asia or Turkestan had come to me and had been fully accepted, the call of Afghanistan sounded my heart. I do not know from whence the voice came—I did not know more about the land and people than did any other educated Russian—I had never read a book about it and therefore from the first I took that call to be God-given. I began to work as an itinerant Bible-woman in Turkestan and all my strength, means and time were given to that new and needy field. But there was a distinct undercurrent in my soul which drew me towards Afghanistan. I decided to enter, not knowing at all what it involved.

In Russian territory it is necessary to have the Government's approval of all we undertake so that I always had my "papers" in good order and acted as a loyal subject. But when the call of God overstepped the boundaries of political, or police regulations, I quietly overstepped them also. I sought an audience of the Government-General of Turkestan, General Samsonoff, and asked him whether the Russian Government had any objection to my entering Afghanistan with the Holy Scriptures. The General looked at me some time silently and then said in a sneering tone:

"Not the least! but you will find yourself dangling from the first tree over there!"

"Why so?" I asked, very much astonished.

"Do you not know that no Christian, especially no Russian, is allowed to enter Afghanistan?"

"No, I did not know that."

"Maybe you speak Persian so well that you can disguise yourself under the purdah and pass yourself off for a Mohammedan woman?"

"Oh no!" said I, "even if I did speak well enough to pass for a native Mohammedan, I would not do so. That is not the right way for a Christian missionary to enter a Mohammedan country. No lie for me!"

"Well," he said, "it means death for you—good-bye."

I was much puzzled but not in the least discouraged. I left the general and somehow felt that I had better not speak to anyone else about my plan, but that I would set to its accomplishment in the most quiet way. I had been, from my first appearance in Turkestan, an object of wonder and suspicion to the Russian officials and police. They could not understand why a lady who might lead an easy life should take upon her the life of a "pedler for Christ's sake" amongst the despised Mohammedans, with all that such a life involved. There was the continual fear in the official mind that some treachery was intended, since we were so near to India and the sphere of British influence.

About the same time I received a letter from a prominent missionary to Mohammedans, who had invited me to come to the Lucknow Conference in 1911. I had written to him that I would try to come through Afghanistan and in his reply he said: "If indeed you should come to Lucknow through Afghanistan—you would be the heroine of the Conference." This puzzled me more than the General's words and I decided not to mention Afghanistan any more to anyone. The thought of being made a "heroine" seemed worse to me than dangling from a tree.

With a consciousness of the Lord's approval in my heart, I set quietly to work to prepare for the task. I had to learn the Persian language, with which I could manage fairly well in Afghanistan. After the summer's itinerating was over, the late fall rains made traveling through the country nearly impracticable, and I resorted to Bokhara where I lived for some months in the Ameer's dispensary for women. Bokhara's reigning family was of Persian origin and although a bloody revolt against the prevailing influence of Persian officials had recently swept through the Khanat the Persian language is the accepted one and its derivatum—the "tadjick"—is used by the population. With great difficulty I found a teacher who really knew how to teach Persian, whilst I acquired some knowledge of "tadjick" by attending the dispensary. But the mollahs of Bokhara found out that I was a missionary, although I was not able to do any work or even talk much at that time, and insisted that I leave the town. They threatened to forbid the Mohammedan women to come to the dispensary if I stayed there. I went away and lived alternately at Samarkand and Tashkent, taking private lessons from a Persian Mirza who some years later became my collaborator in the translation of parts of the Scriptures and of religious tracts into the Sart language.

At Tashkent I entered the officer's college of Oriental languages and made good progress. While there, by God's good providence, one of the teachers, an officer of Armenian descent, who some years before had traveled incognito through Northwestern India

and knew English fairly well, had been asked by the Chief of the General Staff to translate a Book on Afghanistan from English into Russian. He asked me to go over his translation with him and I was thus enabled to read the book and to gather much knowledge of the geography and history of Afghanistan. The minute map of the Russian General Staff also helped me to prepare to make myself at home in Afghanistan. I came to know the roads to Kabul as well as if I had trodden them already. I knew that I would have to go for miles through barren sand, slowly ascending toward the high mountain passes, by the wonderful mysterious human figures and faces cut into the rocks by unknown hands (some think by the army of Alexander the Great on his way to India). I would be burned by day by the fierce sun, chilled by the frost at night, in peril of robbers; traveling on and on till Bamian was reached and with it the more fertile river-fed plains. Then the road swerves to the East and brings one to Kabul, that forbidden town, a hot-bed of diseases, but surrounded by luxuriant vegetation. Then through the southeastern gate the road leads down to Djallalabad and through the mountains to the ridge of the table-land, and down the Khaibar-Pass into India! I knew at that time every large station from the Amou-Darya down to the Indian frontier, for I knew that I would not be allowed to carry a map with me—except I had it imprinted on my memory.

When summer came and the regular itinerant work through the villages of Turkestan began, the Lord sent me on a special errand to Patta-Hissar. I did not understand the meaning then, but it came out clear and gladdening after awhile, when I had gone by faith down the dark path.

Patta-Hissar, or as the Russians call it—Termaze, is the southernmost town of the Khanat of Bokhara, situated on the right bank of the river Amou-Darya, which alone separates it from Afghanistan. The same barren sandy desert with low hills stretches on both sides of the river. My heart was strangely moved when, after six days of lonely travel through the Khanat, I reached the river and looked across to the land of my deep desire and purpose. With God's help I would open through it a trail for the messengers of Christ. By faith I took possession of that dreary looking land—barren and closed, but included in our Lord's commission to his disciples and in his plan of Salvation for the world.

I went around the bazaar in that part of the fortress Patta-Hissar which was outside the big gates and where the "crethi and plethi," alike in every oriental town, led their drowsy life; my Scripture parts for Mohammedans, Jews, Grousinians, Armenians, and Russians, were eagerly accepted. I visited also the caravanserai for Afghans and distributed Scripture parts in Pashtou, their native language.

I had met with the Afghans before in nearly every town of the West and in Middle Turkestan: I had tried to come in contact with them in order to find out how to approach them best. They were very different from the Mohammedans of Turkestan: not clean shaven, but with long unkempt hair, protruding from under an unorderly wound turban, mostly unwashed; with white baggy trousers and tight jackets adorned with brass buttons. They do not have their wives with them—I have never seen an Afghan woman. Their features are sharp cut with big, mostly hooked, noses, in sharp contrast to the large flat Mongolian face of the Sart and also with the more delicate features and remarkably fine noses of those who claim Persian or even Arabic blood. The Afghan nearly always will meet you with the suspicious and contemptuous glance of one who is looking at a possible foe and at an unmistakable "Kafir." I was thus acquainted with the defiant glance with which the Afghans at the caravanserai at Patta-Hissar met me, but I knew also that I had turned some of them into friendliness.

On the steamer which took me from Patta-Hissar down the Amou-Darya to the old town of Tshardjouy, I met a miserable group of pilgrims from Mecca. They had returned by way of India and Afghanistan and complained bitterly of the cruelty and greed of their co-religionnaires, whom they cursed as if they were infidels. From this "accidental" meeting sprang forth the work amongst pilgrims and my journey to Jidda (*Djeddah*) on a pilgrim ship.

This journey to the seaport of Mecca was a most interesting experience. We carried between the ports of the Black Sea and Jidda 5,000 Mohammedans from Kashgar, Turkestan, Afghanistan, Persia and the Caucasus. Each party was assigned its place in the bowels of the big ship—and the Afghans, who seem to be looked upon by our Turkestan people as the pariahs amongst the Mohammedans of that part of the world, had their place in the lowest and worst part of the steamer. I was on board as "Sister of Mercy" for the pilgrims. There were also some Russian men appointed to care for the sick pilgrims and when these refused point blank to have anything to do with the Afghans, I gladly took them over, one and all, as my special charge. I was at first greeted by the scowl showing suspicion and aversion to the Christian woman but they came quickly to understand that I was their friend and allowed me to care for their sick ones.

I remember especially two of them, an old Mullah, whom I had treated for his rheumatism and who came to like me as if I was his daughter, and a young man whose sore foot had been cared for by the surgeon.

When we reached Jidda, and the party of about 40 men em-

barked on the picturesque Arab sailing boat that was to carry them to the desired port, they gave me such a hearty farewell, with so many "Salaam!" "barakallah" and "Allah rasy boulsoun!" that my heart was cheered through and through at this "earnest of good things to come!"

Early spring found me again in Turkestan at Bible work. Being independent of any Mission Board, I could go wherever "the Spirit blew me to." So I went up to Koushka to reach the inhabitants of that fortress, but especially the Afghans, who might live there. Koushka was the farthest Russian outpost in the direction of Herat and is practically on Afghan soil. After a night's journey from Merw up the river Pend, at dawn we had climbed a defile whose upper end was shut up by mountains and in front of them was the fortress. A gend'armes entered the car and asked for my passport, just as at any frontier to a foreign country. When we approached the fortress, which was closed in by high white-washed walls, a big brass gate swung open and closed again behind us.

It was an ill-famed place—feared by the Russian officers and officials for its deadly malaria and bad boils; a dreary, barren mountain pass. I obtained a permit for itinerating through the fortress with the Scriptures, after that the Mohammedan interpreter of the Chief of Police had testified to my books being indeed "shareef"— sacred ones. I was told that no Afghan was allowed to live inside the fortress walls and I obtained an extra permit to visit a small settlement outside the fortress where two kinds of "pariahs" were located—the Afghans and the public women of the place—each group living by itself in several miserable looking sheds! All of them gave me a kind greeting and a hearing, and I left with them—in Russian for the women and in Pushtu for the men—"The Words of Life and Hope."

While traveling thousands of miles up and down the vast country of Central Asia—from the Caspian Sea to near the Western border of Chinese Turkestan and spreading thousands of Scriptures and tracts in twenty-two languages; coming in touch with thousands of souls, I was always on the lookout for Afghans and tried to talk with them as often as they would allow me. Thus I obtained much information concerning their country, its habits and customs, and about their Ameer of whom they seemed proud.

Once a fine looking Afghan introduced himself to me as "a Prince from the tribe of Benjamin"—a remark not void of interest especially in these days, when some believe in the identity of the Afghans with the so-called "ten lost tribes of Israel." How natural it seems to look for them—or part of them—in Afghanistan, whereto they may have wandered from north Persia and Kurdistan, their primary place of exile! The semitic type of their fea-

tures, their long hair, the custom of stoning for adultery, the sprinkling of lamb's blood—all seem to corroborate that statement, and most certainly that "Prince" did not know that he was bordering on a much disputed theme!

My experience in 1912 among pilgrims on board the steamer and at Jidda proved useful to me. The report of kindness shown there found its way to the far-away villages of Turkestan, as by more than one party I was recognized and hailed as "the Christian woman who ministered to our women and men during the Pilgrimage." Again several times I was asked to protect and help such and such a one if I should meet him during next year's "Hadjj" at Jidda. I concluded that the Afghans with whom I came into friendly touch, as for instance the Afghan party on the pilgrim ship, might also prepare a kindly feeling for the Christian woman should she venture to enter their forbidden country. "Bread thrown on the water" will be found some time at some place in an hour of need.

An Afghan whom I met at Karky on the Afghan frontier might well be a good herald of the Christian worker. I saw him sitting on the street, miserable and sick looking, his throat wrapped in dirty rags. To my friendly greeting he replied only by the usual scowl and suspicious glance. As I passed by him day after day, he came to look on me in a softer way and allowed me to know what was the matter with his throat. Behold! a week later the astonished neighbors—all of them Mohammedans also—saw the once spiteful Afghan climb into a cab with the Christian woman and be driven to the Russian Hospital. As I left him in the doctor's hands and wished him good-bye—the farewell look he gave me was greatly different from the one with which he greeted me at our first meeting! As the Afghans that I had met in Bokhara and in Central Turkestan naturally came from the northern part of Afghanistan, through which I hoped to make my entrance into that country, I reckoned that they might serve me in their turn by witnessing to their fellow villagers to the kindness of the "kafir" woman.

During these years there came also a preparation of a more intimate nature. I had to be made willing in my deepest soul to undergo the sufferings, abuses and privations, which the entering of Afghanistan would bring to me. I had by this time heard and read of the filthy dungeons, the cruel tortures practiced on prisoners and as the crowning end—"the dangling from a tree." I set myself with much prayer to face these horrors and to accept them if called upon to do so. It was easier for the soul and will, than for the quaking flesh, but with God's help I came to a point where I had overcome the fear of what might befall me in Afghanistan.

At last, in the spring of 1914, the time to go forth seemed to

have come. In 1913 I had been a second time in Jidda, and my faith had been mightily strengthened by the open door the Lord had given at that place, which had seemed closed. I decided under God to go to Jidda to work at the time of the pilgrimage by way of Afghanistan. I did not take my friends or family into my plans for it seemed wisest to act quietly. In order to know exactly what might happen at Patta-Hissar, the last point this side of Afghanistan where I would have to cross the river Amon-Darya for the Afghan shore, I took another trip, with Scriptures, through the Khanat of Bokhara and interviewed the official at Patta-Hissar who had to "visé" the passport of the pilgrims crossing over to Afghanistan. I did not tell him of my intention, but while talking to him I obtained the needed information. When I asked him in a casual way whether he would refuse his "visé" to a Christian who wanted to go to Afghanistan, he laughed and said he would "visé" a Christian's passport just as well as that of a Mohammedan, but of course the whole responsibility of what might happen over there would lie on the Christian who was fool enough to risk his life by such a step. This was enough for me. I knew now that the one difficulty which I had foreseen on this side of the Afghan shore—a refusal of the Russian authorities to allow me to cross—did not exist.

I returned to Turkestan and prepared to join a party of pilgrims on their way through Bokhara to the crossing of the Amon-Darya at Patta-Hissar. I chose a party of Kashgarys, as their women go about unveiled, and I had decided not to veil my face, although I would wear the dress of Mohammedan women. I hoped to be less noticed at least on landing on the Afghan shore, if I mixed with the women from Kashgar. From the beginning I would frankly tell the party I joined that I was a Christian "tabib" going with them to Jidda in order to help their fellow pilgrims. In Afghanistan also I would start medical treatment of whosoever might need such assistance. I hoped with the Lord's help eventually to reach Kabul. In order to establish my identity before the officials at the villages through which I would pass, and before the Ameer himself—who was kept informed of everything, and especially would know at once of the appearance on Afghan soil of a Christian woman. I had a paper written in Persian composed by my esteemed friend old Mullah Fazil Begh of Osh, the town from which starts the narrow caravan road up to Kashgar and the Pamirs. My friend shook his head at my request but being a spiritually-minded man, and understanding people with a "vision" he finally consented to compose an elaborate letter addressing the Ameer in the proper way and stating my purpose; to cross Afghanistan with a party of pilgrims and to go on with them to Jidda. I was described in true oriental style as "noble and learned" yet

"poor and humble." But the quintessence of the letter was in the short frank statement—"Noussrany—am"—"I am a Christian." No fraud, no compromise; and my heart was thrilled by the hope that I might be favored to stand before the Ameer with a testimony to my blessed Lord.

This precious introductory letter secured, I looked up my friend the Persian Mirzah at Samarkand and asked him to find, in the Persian colony nearby, a young boy to accompany me and to take care of my horse. None could be found willing to venture on that hazardous undertaking—and it was well after all. At Bokhara I made my last preparations. A Sart woman's gray overgarment was provided, two camel bags, one filled with medicines and some canned goods, the other for my few personal belongings appropriate to intense heat in the day and frost at night. Some money had been sent by me to the Church Mission Society Hospital at Peshawar, so that I might be able to go on when the Lord should have brought me safely through the "Lion's Den."

I had knowledge of a party of Kashgar Pilgrims on their way to Patta-Hissar and I ordered a two-wheeled native cart to take me to a town in Mid-Bokhara where I intended joining this party. I hoped to ingratiate myself with them before we should reach Patta-Hissar and the critical moment of crossing the river together should come. Once on the ferry-boat, which was to bring me to the shore of Afghanistan, I had no thought nor plans for what would follow. The Lord had given me the peaceful heart which was stayed on Him and I trusted Him to bring about His will in this journey. Except my two Mullah-friends, and two Russian ladies at the Ameer of Bokhara's Hospital, no one knew of my undertaking. I thought it best to enter, cross and emerge at Peshawar, or to rest quietly in the prayed-for land till the Day of Resurrection.

But the Lord decided otherwise! A disease which I had acquired during my travels in most trying and unhygienic conditions, which I had first ignored, and then fought during the preparation for my journey, suddenly developed to such a degree that after I had done all that human skill could do, the Lord met me one night and gently took the whole campaign out of my reach—for a time only, the Lord willing! The fact that I could give over to Him, with tears but with peace in my heart, this passionately beloved and long prayed-for purpose, proved to me that it was the Master's hand who put it aside.

Was that all that came out of a purpose of years? Did all come to nothing? Was this a waste of spiritual and bodily strength? Abraham the friend of God, also girded his loins bodily and spiritually to obey his God by sacrificing Isaac, the Son of Promise. But when he had proved to Him who searcheth hearts

the willingness to go to the very limit of sacrifice, God unexpectedly stepped in and gently gave the son back to his father. What had come out of this undertaking? Let everybody who is seeking to walk in the footsteps of Abraham testify to the blessing that his faith and obedience have meant to his spiritual life!

For the first time I have told about these happenings; they are part of my inner walk with God. But I tell them now, hoping that some soul, to whom God may have given a vision and a call to a like task, may be strengthened to hold on and to push forward.

To the missionaries around Afghanistan, for whom I have been praying for years, as for my much superior fellow workers to whom I am unknown, I send my greetings in the hope that the Lord will yet bring me back to the point where He stopped me and that, together with Peshawar and Meshed, Patta-Hissar may be flung open to the messengers of the Lord Jesus Christ.

PRAYER AND POWER

BY BISHOP WALTER R. LAMBUTH

Has the Church its pristine power in prayer? If not, why not?

On the foreign field the missionary Church seems to have the power, but at home they seem to have lost the art and power of prayer.

What weakens prayer life and saps power?

1. Haste, that leads to neglect of prayer life.

2. Preoccupation. We are often too busy with the work of God to seek the power of God.

3. Adherence to the letter of the law and loss of the dynamic of love.

4. Decay of faith. There must be a daring faith if we would command the resources of God.

We should earnestly pray:

1. That God may be made more real to us.

2. That our sensibilities may not be blunted by sin and tragedy on the one hand, or by abounding grace on the other.

3. That the Church may be aroused to measure up to the extraordinary demands upon her. "Pray ye the Lord of the harvest."

4. That faith may be given us to explore the regions of grace and to discover the fulness of Christ.

A PRAYER OF THE APOSTLE PAUL

"I bow my knees unto the Father. . . . that He would grant unto you, according to the riches of His glory, that ye may be strengthened with power through His Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled with all the fulness of God."

Letter to the *Ephesians*. 3: 14 to 19.

A GROUP OF MISSIONARY WORKERS WHO TOOK PART IN THE MOSLEM-CHRISTIAN DEBATE AND PAGEANT IN COLUMBUS

A Moslem-Christian Debate

The Discussion of Religious Problems by a Christian Missionary and a Moslem Sheikh

BY REV. H. E. PHILLIPS, TANTA, EGYPT

Missionary of the United Presbyterian Church

At the Methodist Centenary Exposition in Columbus last year one of the most interesting features was the daily debate between a Mohammedan and a Christian missionary. Audiences gathered an hour or more before the time for the debate in order not to miss this interesting and stimulating dialogue. The questions asked by the Mohammedan and the objections made to the Christian teaching were very true to life and the answers by the missionary were skilful, if not always wholly convincing to his opponent. So much interest was aroused that we have asked the leader of these debates, who usually represented the Mohammedan, Rev. H. E. Phillips of the American Mission in Tanta, Egypt, to write out the substance of a typical debate between a Mohammedan and a missionary. It is, of course, impossible to make this as full as it could be made in the successive mornings at Columbus, and there is lacking the interpretation given by the inflection of the voice and the expression of the face. It is, however, well worth reading. Some churches may find it useful in preparing a similar debate for a missionary meeting, asking two individuals to take the parts of the Mohammedan and the Christian respectively. For this purpose we have had a page of suggestions added as to the problems raised by the Mohammedan. Answers to these problems can be found in such books as those by Dr. Zwemer and others on missions among these followers of the Prophet of Arabia.—THE EDITOR.

THE missionary is busily engaged in his study when a Muslim sheikh who has been to visit him once before enters. Repeated salutations follow:

"May your day be happy."

"May your day be happy and blessed."

"How is your health?"

"May God keep you."

When other greetings have been exchanged the sheikh seats himself, and after a cup of Turkish coffee the conversation turns to things religious.

Missionary.—When you visited me last week you promised me that you would read the gospel which I gave you some time ago. Have you been reading the book? How did you enjoy it?

Muslim.—Yes I have been reading the book, but excuse me for saying it to you directly, I have found it most unconvincing.

Missionary—Indeed! Did you not find it true to life and full of human interest? Did it not seem like a true record of what must have taken place when Jesus was on earth?

Muslim.—O yes, interesting enough. I found many things that interested me. I was particularly interested in the contradictions which I found.

Missionary.—Contradictions! Why, I assure you, my dear friend, there are no contradictions in the gospel. There are some things difficult to understand without much study, it is true. But tell me all about it.

Muslim.—Excuse me for saying it to you, but I find many contradictions. Not only does your gospel contradict the honorable Koran which came directly from heaven to be a guide for men, sent down upon the Prophet Mohammed (The prayers of God and his peace be upon him), but it contradicts itself. Moreover it contradicts many of the statements you have made about the prophet Jesus and the Christian religion.

Missionary.—In order to understand your viewpoint, I must ask you to be explicit. Just where did you find what seemed to you to be contradictions?

Muslim.—When you gave me the book some time ago you asked me to read it. I did not tell you at the time, but could have told you, that I have had a copy of the New Testament for a long time and have read a large portion of it and I think I can prove to you from your own book that your whole religious system is on a false basis and is wrong throughout.

Missionary.—At least I am glad you have been reading the book,—but continue. I want to learn your difficulties.

Muslim.—Very well. I heard you say in one of your sermons recently—when I happened to drop in to hear your address—I heard you say that there is *one* God, and almost immediately you

referred to the prophet Jesus as *"Our Lord."* I was the only Muslim present and did not want to disturb your meeting so did not reply at the time, but when I reached my house I took up your gospel to see if I could determine just what you do teach. I found the book quite as misleading as the various statements of the Christians about God and especially about Jesus. For example, I found the statement that he knew all things, but I found in another place that he said himself he did not know the time of his return to the earth. Whoever wrote the book reports Jesus as saying that he and the Father are one while in another place I found the explicit statement from Jesus himself that the Father is greater. I find that Jesus said that no man had ever seen Allah and yet the writer, whoever he was, says that God spoke directly out of heaven to Jesus and called him his son. God forbid! Could Allah have a wife? It is most abhorrent to us Moslems to think that God could have a son. "Praise be to God, the Lord of the worlds. He begetteth not, neither is begotten, and there is not any like unto him." (Koran). Of course I can excuse you somewhat, for we all know and admit that the gospel has been corrupted and changed to suit Christian doctrines, and naturally those who do not know that fact have confused ideas on all the subjects of religion. We know that you do not have the original gospel that came down on the prophet Jesus. It is really laughable to hear you talking about *one* God and then immediately you talk about *three Gods.* Really now, where is the consistency in saying that one is three and three are one? That neither agrees with the laws of arithmetic nor of reason. Then you try to make God be a god and a man at the same time. Any reasonable man knows that it is impossible. Moreover the honorable Koran which came down upon the prophet Mohammed (The prayers of God and his peace be upon him) teaches us that "there is no God but God and Mohammed is the prophet of God." (The Moslem creed).

Missionary.—Let us take one thing at a time, Sheikh Abdullah. You see—

Muslim.—You say you worship the one God and yet you call Jesus, sometimes God, sometimes Son of God, sometimes Son of man, until one wonders not how many Gods but how many Jesuses you have.

Missionary.—I am sure there need be no confusion as to there being more than one Christ in the gospel record and if you will give me opportunity I shall endeavor to tell you what we mean when we speak of our Lord Jesus Christ as the Son of God. You know and admit that there are many things in—

Muslim.—That is just what I cannot admit. No Muslim will ever admit that the prophet Jesus is Lord. What right has any man to give God an associate? It is absurd to call a man Lord.

Of course we Muslims honor the prophet Jesus (The prayers of God and his peace be upon him) and we know that he was the greatest of the prophets except Mohammed. We know that the gospel came down upon him. Yes, yes, we honor him more highly than do you. But he was never crucified as you say. God would never permit a prophet to die such a shameful death. But to call him "God" or "Lord"! God forbid that I should ever blaspheme the name of God by associating anyone with him.

Missionary.—Patience, patience, Sheikh Abdullah. Is this going to be a discussion or an oration? You are rushing ahead at a terrible rate and when you finish I fear you will conclude that the arguments are all on your side and you will leave without my having expressed my views on these matters at all. Let me say that you have introduced enough subjects to keep us discussing a week, not one evening.

Muslim.—Well, every one of these things which I have mentioned is denied in the honorable Koran and that settles all questions of dispute. Your scriptures are corrupted. You have all sorts of Bibles and they do not agree with one another. One of my friends, Sheikh Ahmed, who discusses with you sometimes, says that you even admitted to him that there are differences between your Bible and the one used by Roman Catholics. My son who is graduating this year from medical college in America,—and he knows English very well—tells me that there are many kinds of Bibles in English and all used by you Protestants. How is this? He said that a few years ago a number of English and American scholars rewrote the whole Bible and changed many, many words in it and even left out whole sentences. God forbid that any such fate should ever befall the honorable Koran which is God's Word sent down for the guidance of men. Now tell me. Is it true that those professors really did change the Bible, and if they did would you use one of these mutilated books?

Missionary.—I fear we shall never arrive anywhere in our discussion if you do not allow me either to affirm or deny some of your statements. You know, Sheikh Abdullah, that a discussion is a conversation on one subject between two or more persons. If we are going to get the most good out of this discussion we must exchange views.

Muslim.—O certainly, certainly. Excuse me. May it please you to proceed.

Missionary.—You have introduced so many subjects I scarcely know where to begin. Just where do you find your greatest difficulty?

Muslim.—The Trinity. I asked you about that first of all and you did not answer me. Moreover are there not Christians who deny that there are three gods? Until you can agree, why do you

try to get us to believe in your particular sect? How can one be three and three be one?

Missionary.—Your questions at least have the merit this time of all being on the same general subject. Now, Sheikh Abdullah, I want you to be fair with me. You gave me no opportunity to answer you. First of all let me say that no Christian denies the full deity of Jesus Christ. True some who deny that truth call themselves Christians, but would you call a man a Mohammedan who denied that Mohammed was a prophet? You certainly would not. Christianity is a life, not a profession and we teach and believe that entrance into this life is accomplished through a miraculous experience called the "new birth." Whosoever believeth that Jesus is the Christ is born of God, and any one who denies the full deity of Jesus Christ is not a Christian in any way, whatever he may profess. There is no disagreement among the great body of Christians on this point, however we may disagree on minor things.

Muslim.—The only thing I know about this *life* of which you speak is what I see in these wicked Christian traders who are trying to debauch our country with their vile liquors and so destroy the teachings of the honorable Koran. A curse be upon them. But go on, tell me how three can be one and one three. May it please you to proceed.

Missionary—I am averse to discussing this subject with one who has not read the whole gospel, and who has not given the Spirit of God an opportunity to show him this great truth.

Muslim.—I have read most of the gospel. May it please you to proceed.

Missionary.—May I ask you to continue to read the gospel and with a mind open to the guidance of the Holy Spirit of God.

Muslim.—The Holy Spirit is the angel Gabriel. Do you not believe that?

Missionary.—No, Sheikh Abdullah, we disagree on that point too, but let us not be carried off on a tangent. Will you kindly allow me to lead the conversation for a while?

Muslim.—May it please you to proceed.

Missionary.—I think we agree that there is much in religion that is mysterious and beyond our understanding. You believe many things about God and about nature that you do not understand. We accept much on faith or are given proofs so overwhelming that we are compelled to believe much that is beyond our comprehension.

Muslim.—I cannot believe what I do not understand unless it has been sent down by God by one of his Prophets. Since the Koran abrogates all that preceded it I must believe only what is revealed or denied therein. It denies that Jesus is Son of God and

forbids us to associate any with God. I refuse to believe what cannot be demonstrated. You ask me to accept—

Missionary.—By your clemency, Skeikh Abdullah. Do be patient. I have not asked you to accept anything thus far. But listen. Do you understand the processes of life? Do you understand how a man eats bread and it becomes a part of his body? Can you explain why an egg placed under the breast of the mother hen after twenty-one days become a chick, with a perfect organism of flesh and bones?

Muslim.—I must admit that there are many things in nature I do not understand.

Missionary.—Not only so, but when we combine the natural with the spiritual, the mystery deepens and every believer in a higher power, however careful he may be as a thinker, is compelled to stand in worshipful wonder before the mighty works of God. It behooves us to be very careful how we state that we will not believe what we cannot comprehend. Is it not true honorable Sheikh?

Muslim.—May it please you to proceed.

Missionary.—Almost all things known to our experience exist in composite form. Man himself is a trinity of body, soul and spirit. I do not understand it but I believe it, partly because of my own consciousness and my own thinking, but principally because it is stated in the Word of God. Now when a man dies, does the whole man die, or only the body? We agree as to that, but neither of us understands the mystery of death or of resurrection, although we both believe that we are to have resurrection bodies. It is all a matter of faith, not of understanding.

Muslim.—Yes, yes, I quite believe all that, but you must remember that God cannot be compared with man.

Missionary.—Most assuredly; Sheikh Abdullah, but I am using man only as an illustration of two points in my argument. First we believe much that we cannot understand, and second a trinity may exist in something known to us as a single object. Now let us take another step. You say your son is almost through medical college. Ask him and he will tell you that water is composed of two gases called oxygen and hydrogen. He will tell you that salt which is good for food is composed of two most destructive materials known as sodium and chlorine. You read, did you not, of the use of poisonous chlorine gas in the late war? It can be made from salt.

Muslim.—Strange, strange, all this. But are you sure?

Missionary.—Indeed I am sure. Go down with me some day to the secondary schools here in the city and we will ask the professor to demonstrate some of these things for us. It is true of everything we see and touch. It all exists in composition.

Muslim.—Yes but if that is all true, when you separate them you get something else not the original substance.

Missionary.—I am glad *you* make that statement. It only gives my illustration added force. I spoke of the destructive power of chlorine and of sodium which are found in our common table salt. Sodium would burn your flesh like fire and chlorine gas would strangle you to death in a few minutes. In like manner if you attempt to separate the Godhead, denying either to the Son or to the Holy Spirit his rightful place and glory you get a conception of God that is not God at all. You will excuse me if I say plainly to you as a friend that the Moslem conception of God is different from the Christian conception altogether, and it is so because Mohammed refused Jesus Christ his rightful place in the Godhead.

Muslim.—What do you mean sir? Do you mean to insinuate that we Moslems do not worship the one true God?

Missionary.—Again I must ask your patience, Honorable Sheikh. You are responsible for that interpretation of my remark, not I. You agree that our concepts are different do you not?

Muslim.—We worship the *one true God.* The God of Abraham and Ishmael and of Mohammed is *our* God. To us it is blasphemy to associate anyone with God.

Missionary.—Quite so, Honorable Sheikh. But when you think of God you think of him as a great being who is not much concerned with the affairs of men. He created some for fire and some for the joys of Paradise and your book quotes him saying "I care not." You thus make him a great monarch who is not concerned about the salvation of sinful men. Now we know God as a great and mighty ruler, but because He has revealed himself through Jesus Christ we also know Him as a loving Father. You have ninety-nine beautiful names for God yet I do not find among them all either "Love" or "Father." Our word *gospel* means "good news" and the good news contained in it is that although we have all sinned and come short of the glory of God, nevertheless we are reconciled to God through the death of His Son.

Muslim.—Blasphemy! Even if I could admit that Jesus was the Son of God as you say, I never could believe that God would allow him to be slain. The honorable Koran says that Jesus did not die. We honor him more than you do. How could God allow the prophet Jesus to be slain? Could he kill a holy prophet because another man sinned? God forbid!

Missionary—That is the very thing I want most to tell you, Sheikh Abdullah.

Muslim.—I think I must be going. I have an engagement.

Missionary.—It is still early. Perhaps you can wait long enough to listen to one illustration of the Trinity. That is the thing for which you seem most anxious. This illustration has helped me,

and I believe others, to understand something of this great mystery. Will you wait?

Muslim.—May it please you to proceed.

Missionary.—Here we are in a large city. We have electricity. It is a great blessing. I think you light your mosque with electric lights on special occasions, do you not? Now electricity is a very mysterious power. Even the best electricians do not understand it. Here is a wire which runs through all my house. It is charged with a current from the power house. What do you call that current?

Muslim.—We call it electricity.

Missionary.—Very well. I turn this key on the wall and the room is filled with light. What do you call that light as distinguished from the light of a candle or an oil lamp.

Muslim.—We call it electricity.

Missionary.—Notice this quality in the light. It does not change while the connection is on. It is a *visible expression* of the something we call electricity. You say it is electricity and you are quite right in calling it by that name. But hold a moment. Here is an electric iron which some one gave us as a present. Inside this iron are some wires coiled about on the bottom covering the whole surface. I remove one of the lamps and insert the connection attached to the iron. Will you kindly hold the iron in your hand while I do it? Now what do you think will happen? Will we get a light in the iron? Just touch the bottom of the iron and see if you notice any change.

Muslim.—By the beard of the prophet! It is quite warm. How is this? Strange! Strange indeed!

Missionary.—I cannot explain it all to you, Sheikh Abdullah. It is one of those mysteries that you said you would not believe without understanding. But I want you to see my point. Is it just as legitimate to call that heat electricity as it was to call the light electricity?

Muslim.—I presume we must call it by the same name. I know of no other.

Missionary.—Very well you call the heat and light by one name and yet Sheikh Abdullah, are you not able to distinguish between light and heat?

Muslim.—O certainly, I can distinguish between them but—

Missionary—But what? You call the heat electricity just as a moment ago you called the light electricity. And you were right. They are both an expression of what travels along that wire. Now go one step farther and the illustration is complete. You have seen the heavy cars on the street railway as they come and go in the city. What moves them? Again you answer electricity. You can light the car till it is almost as light as day without getting any

motion. You can heat it till the iron is red and the wood is consumed and it will not move one inch. So you cannot say that either heat or light moves the car. Yet out of the same cable that produces the light and the heat comes also the power that carries it across the city. Now Sheikh Abdullah I want you to see in all this a picture of Nature's God and I want you to know Him in His fullness as far as He has revealed Himself to men. I want you to see that God is power, as you now believe; that He is the creator and preserver of this universe, which is much larger than we can know; and I want you to worship Him and give Him all the glory due to His holy name. But I want you to understand also that God is light and in Him is no darkness at all and that Jesus Christ is the manifestation of that light and that in manifesting the Father as light, He proved Himself to be one of that mysterious trinity that we call God. I want you to hold your life open to that Holy Spirit of God who is burning into your religious consciousness these great truths which we have so imperfectly brought to you today. I invite you to believe in the One God who has revealed himself as the God of power and of light and heat, if you please, in the persons of Father, Son and Holy Spirit.

Muslim.—It is all very strange and wonderful. I shall see what the Koran has to say about it.

Missionary.—Now please, Sheikh Abdullah, promise me you will read the Gospel through.

Muslim. Yes, yes. I shall look into it some more. Now I must be going.

Some Moslem Difficulties

The following are some of the statements about the Christian religion such as a Moslem is likely to make; also some of the questions a Moslem is likely to ask during a discussion.

Your trinity is God (Allah), Mary and Jesus (Esa).

Things which distinguish Christianity from Judaism and Islam are all borrowed from heathen.

The idea of a trinity is found in Babylon and Assyria e. g. Merodach, his wife Zarpanitu and their son Nebo. (It would be a rare Moslem that could give any detail beyond first statement of heathen trinities.) Ancient Egyptians had trinity. Ammon, Mut, Khuns. Indian Trident—Shiva, Vishnu and Brahm. Persian mysteries had their baptism and a form of sacrament similar to Christian Lord's supper.

Aeneas in Virgil was son of a man and a goddess.

You call Mary mother of God. God was uncreated and could not have a mother. Could Almighty God be confined in the body of a man?

"The Lord said unto my Lord." What God spoke and to whom did he speak? Cannot have a conversation between God and himself. You must have two gods.

"My God My God etc." What God was talking and to whom? How could God on the cross address God in heaven. Must conclude there are two gods.

You say Jesus is God. Who ran the universe when he was dead?

If Jesus died can you say a part of God died? Or did all of God die? Can you divide God?

Who raised Jesus, himself or Allah?

How could God permit his son to die? If he was his son he would love him too much for that.

You say Christ became a curse for man. Would common criminal law permit a just man to die in the place of one who deserved the punishment? Unthinkable!

Was body and spirit and soul of Jesus, God? Did both body and spirit suffer or only body?

Then is God capable of injury and suffering?

You say God is a Spirit. How can a spirit become flesh?

Jesus disclaimed omniscience—"No man knoweth the hour not even the Son."

Jesus disclaimed holiness more than that of a prophet.—"Why callest thou Me good."

Jesus disclaimed equality with Allah.—"My Father is greater than I."

We are all sons of God. Jesus was Son of God only in that sense. He claimed no other.

Can we say that God ate, slept, was tired, rode a donkey? You degrade deity.

When he died, did he really die? Where was his spirit? Koran says he did not die.

Contradictions.—"God is not a man that he should repent" so says your scripture, yet it says that He *did* repent *many times.*

Romans 4. Abraham "justified by *faith* etc." *James* 2. Abraham "justified by *works.*" Which are we to believe?

You have changed your scriptures. You cannot produce the original gospel.

Your own people no longer believe your Bible is Word of God. German scholarship denies it and French infidelity denies it, etc., etc.

POWER OF GOD'S WORD IN MOROCCO

"A Moor, saw the text on the door of the Bible depot in Tangier:

"Call upon Me in the day of trouble; I will deliver thee and thou shalt glorify Me."

He came in to the place and asked: "Who spake those words, and where are they to be found?"

Being told that God spake them through His servant David he asked to buy a copy of the book. Mr. Robert Stevens gave him a copy of the Psalms, which had the Gospel of Matthew bound with it, and drew his attention to Psalm 50:15, and to Matthew 11:28, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

"Ah, rest!" he said, "that is what the heart wants; no words like these are found in the Koran."

Another Moor, of the better class, came into the dépôt and said, "While everyone must admit that there is much good advice in the Koran, it cannot be compared to the Old and New Testaments; for while you read the *Injil,* you seem to feel that a living Person is in it, drawing you to Him."

Turkish Ideas of God

BY PRESIDENT GEORGE E. WHITE, D. D.
Anatolia College, Marsovan, Turkey

A MAN'S idea of God fixes his viewpoint for his theology and his theory as to his own place in this world and in the world to come. The Turks suppose that they are good Mohammedans and believe in the Allah of the Koran without addition to or subtraction from any of his attributes. Yet the conception of the Divine Ruler prevalent among any people may differ considerably from that which is presented in their orthodox scriptures.

Twentieth century Turks have drawn upon at least two historical sources outside their sacred literature for their religious conceptions. While their standard theology has come with the literature of Mohammedanism from a foreign—that is an Arabian—origin, they retain some lingering remnants of the religious heritage brought by their forefathers out of the depths of central Asia twenty generations ago. They have also been much influenced by their environment for six or seven centuries in Asia Minor, from whose earlier inhabitants, still an important section of society, the conquering Turks have absorbed so much blood and so much of their present character.

A Turk thinks of God as very much like a magnified human sovereign. He believes that all good earthly government is monarchical and that all law has its ultimate authority in the person of the supreme ruler. Of the two leading forms of human government, the monarchical or military and the republican or parliamentary, the Turks have consistently maintained the former. Under this theory of administration every individual goes as high as he can, takes orders from the authority next above, and passes them on to the ranks below. The Young Turks in 1908 made an effort to establish representative institutions and to do things in the parliamentary way, but it was foreign to Turkish psychology and it failed. The old Turks represent the really characteristic ideas. They feel that the king or the caliph should be the real and unhampered monarch, that he may at any time reverse or revise his statutes, make exceptions in favor of individuals, or suspend the operation of any article of his code. A sovereign is expected to be arbitrary, sometimes capricious, if possible wise, but always powerful. He should be keen in discerning the motives and

intents of men, and discriminating in awarding judgments and favors. He is expected to maintain a stately court, and yet to be accessible, at least at times, to the humblest of his people. His crowning virtues are mercy, clemency, compassion, and it matters little what claims of justice go unrequited if a cry for mercy is kindly met. The rulers of the "Arabian Nights" represented the ideal of monarchs of this character.

According to the Turk the ideal human ruler is surrounded by a company of courtiers and officers who contribute to his state, administer his affairs, and, if possible, anticipate his wants. These functionaries have great influence with the monarch on the one hand, and each has his own feudal retainers on the other. Petitions are presented to the sovereign by means of some courtly satellite, and a wise suppliant endeavors to enlist in his behalf the good offices of some courtier whose influence is so great that the monarch cannot reject his request. If one can secure such a mediator, his suit is won in advance.

By natural analogy, then, the Turks think of God as the omnipotent Creator, Ruler, and Judge of all, a Being seated upon a high throne, far removed from the affairs of men, yet approachable to his favorites, and even to the humblest of his faithful subjects—these last being, of course, true Moslem believers. The Divine will, infinite and absolute, so embraces each infinitesimal human will that there is really no room to allow free scope to the latter at all. Turks are fatalists, and really hold that every event is determined for a man beforehand. Is he destined to fall in battle?—his body is proof against disease; has one the cholera?—to refrain from eating green cucumbers for fear of the consequences is lack of faith. It is not only unnecessary but impious to isolate a patient sick with some contagious disease for the will of God must be done. Does the true believer find himself in an unexpected place?—he has water to drink there, and "the water draws him"; is he offered some delicacy to eat?—it was "appointed" to him. Is the Moslem irritated at alleged infidelity toward God above, or toward his theocratic representatives on earth?—he will indulge his passions by striking down men, women, and children in indiscriminate massacre, and comfort his soul with the assurance of some astrologer that he read all these things in the stars five years before they happened; ask the astrologer if he could not have read some way to prevent such misery, and he will answer, "Oh, no, for it was all written in the immutable decrees of God."

After the massacre of 1895, in which thousands of Armenian lives went out in blood amid scenes that may not be described, the governor of a considerable city that had been given over to mob rule for four hours was asked whether punish-

ment would be meted out to the perpetrators of such deeds. "Undoubtedly, undoubtedly," he replied, "every guilty man will meet with his misfortune. One will have a favorite cow die; another will lose an aunt by sickness; another will have a bow-legged son born; every man will meet with misfortune suitable to his misdeeds." His responsibility as the absolute governor never came to his mind.

Such fatalism, shared more or less by the Turks with all the people of the East, induces laziness, carelessness, and stagnation in both personal and public affairs. If everything is determined by fate, there is no room for human choice; if there is no choice, there is no responsibility; and, without responsibility, there can be neither virtue nor vice, ground for neither praise nor blame, reward nor punishment.

Turks cannot, of course, carry out their creed with logical consistency. They feel the monitions of conscience, as all men must, and recognize themselves as in reality morally accountable; but the tendency of their faith is in the direction indicated. The outcome appears in the remark of a white-turbaned army chaplain: "You know God Almighty never requires anything of man the doing of which is hard." Think whither such doctrine would carry one in conduct! If the path of virtue appears hard, you cannot expect one to follow it. If anything seems easy and inviting, do it. If you have a point to gain by a lie, and do not take advantage of this means, you are hardly bright.

Sin and righteousness consist in obedience or disobedience to the Divine statutes, and, as these prescribe ritual ceremonies quite as much as ethical principles, one may be as guilty for not following correctly the prescribed rules for the washing of his hands before prayer, as for lining his pockets with stolen gold, or for perverting justice under the influence of a bribe. Neither love to God or man, nor moral character, but ritual status, is taken as the ground of acceptance at the court of heaven. Confession is made with the mouth, and it matters little whether mind and heart agree thereto. Utterance of the formula, "There is no god but Allah, and Mohammed is his prophet," gives the speaker all the rights of "the faithful," though the confession may have been forced and may be repudiated with all the heart. It is doubtful whether sin would be reckoned sin if the perpetrator were not caught. If one could bribe the gate-keeper, or gain back door entrance to heaven without the right of being there, God's leniency would be expected to triumph over his justice, and the man would be allowed to remain.

The Supreme Being, like an earthly monarch, is thought

of as surrounded by ministers of various ranks, who do his pleasure and have direct access to His presence. Angels of different sorts and names, among whom four are reckoned as preeminent, are reinforced by the patriarchs and prophets of the Old Testament, and by countless "saints" from among the devout of all lands and ages, or even by living men of outstanding reputation for sanctity. A great part of the religion of an average Turk, as is the case with many other Orientals, consists in the endeavor so to enlist the favor of one or more of these favorites at the throne of heaven in his behalf that he may be kept from harm, may be comfortable in life, and at death may be carried direct to Paradise. In the crises of life a Turk turns to God with prayer and sacrifice, but he presents his plea through the medium of some supposedly influential saint. Whether or not it has a mosque, almost every village has a shrine made sacred by the presence of a holy grave. The people of any given village repair to their shrine, and with individual or communal worship endeavor to rouse their mediator to act in their behalf. Or, one may go a long journey to seek a famous sanctuary, or to present his petition through an intercessor who has the name of helping those in his particular plight. If a Turk suffers misfortune, and fears it may be due to his maltreatment of a Christian, he will resort to a Christian shrine, and pay the priest a fee to intercede in his behalf. Or if a Turkish woman learns that her Christian neighbor's child was healed from a disease after a pilgrimage to some church or monastery, she will take her child to the same place in hope of securing effectual intercession for the Moslem baby where God has already given proof of His acceptance of the worship. The idea in all such cases is that a given saint has such influence with the Supreme Ruler that his intercession must certainly secure what is asked. If the expected is withheld—God knows best.

Turkish theology has nothing corresponding to the atonement of Christ, as manifesting God's abhorrence of sin and his winning love for the sinner, reconciling God and guilty man. Their prescriptions for a convicted sinner are three: he must repent of his misdeed, (at least repent of the consequences), vow not to repeat the offense, (though he may yield to temptation later), and cast himself on the mercy of God. Vicarious substitution is recognized, but hardly in the Christian sense. One person may receive a blow intended for another. If a percentage of men are destined to be unfortunate, when the quota is made up the rest are exempt.

If real atonement be absent from Turkish theology, the supreme importance attached to mediation, intercession, personal favor, has been perhaps sufficiently emphasized. Each little

man endeavors so to attach himself to the skirts of another greater and better than himself that he may be swept without successful challenge past every judgment bar. It is a selfish view, and begets selfish character. Soldiers in one division of an army are known to have been hungry, while in another division of the same army they were selling, and even burning provisions, because they had more than could be used. They lack the constraining love of Christ, that most powerful Christian motive, as they lack the reconciling work of Christ between man and God. And in spite of all their efforts, they seem to have no real confidence or satisfaction in any.

Turks speak with respect of Jesus, and call him the "Spirit of God," by which they mean that he was born without human father. They relate that the angel Gabriel appeared to the Virgin Mary, breathed upon her, and announced that she should become the mother of the prophet Jesus. Thus conception took place, and thus Jesus is the "Spirit of God." They place him in the series with Abraham and Moses, "of blessed memory," and hold that all were superseded by Mohammed.

But Christ is everything or nothing, and such respect for Him as is implied in the comparison of his miracles with those of the semi-fabulous Arabian healer, Lokman, is hardly worth the name. The term "Son of God" is a stumbling-block and an offense to them, partly because of the habit of their minds to fix on a physical relation, instead of a sonship of character. Mohammedans deny the Son, and hence, as John says, (I John 2:23) they "have not the Father." They have "Ninety-nine Beautiful Names" for God, such as the All-Merciful, the All-Compassionate, and the like, but they have no title meaning the Father, nor any signifying God is Love. They have no "Saviour" in the Christian sense of that term. Convicted by conscience of sin, dreading the awards of the future life, they strive to keep up enough of the form of piety to escape being caught in an unpardonable sin, and seek some mediator whose "influence" may be enough to get them safely through. They lack the impulses arising from personal loyalty to a worthy Master; they lack the relation arising from filial love to God the Father.

The following incident from a mosque gives a characteristic Turkish view of the obligation and relation of man toward God in the life of this world. The great mosque was full of men, and the *hoja* eloquently depicted the majesty and the mercy of God, the frailties and the foibles of men. Men sin because they forget God, he went on, and they forget God because they love the world too much. It is illustrated by a man walking over a plain, who finds himself pursued by a lion. Casting about for a place of safety, he finds a well with a platform about half

way down, on which he takes refuge. The lion comes to the mouth of the well above, and stands there roaring and waiting for his prey. There is also at the bottom of the well a great dragon with yawning mouth, ready to catch the man if he should fall. And as he looks he sees that two mice, one black and the other white, creep out from the side of the well and begin to gnaw away the supports of the platform on which man finds his little brief immunity from destruction. But the man, by some chance having with him food and drink, begins to eat and carouse, and make merry, with no thought of the horrors of his dangerous position.

This man, said the preacher, represents our human race. The plain is the world, through which we journey. The lion stands for the temptations that pursue us all with such fierceness. The dragon means eternity, yawning beneath our feet. The black mouse and the white mouse signify day and night, or the flight of time, which will soon destroy the respite now granted to us. But we, in our folly, instead of meditating on the solemn facts of existence devote ourselves to eating and drinking, to amusement and merry-making, enjoying life and forgetting God. And then he said,—in effect,—May God Most High have mercy upon us, and deliver us from the world, the flesh, and the devil, while the crowded mosque rang with the cry of "Amin, amin," and a thousand men rocked to and fro on their knees, and touched their foreheads to the floor in humble supplication.

After the service was over a Mohammedan friend who had accompanied me to the mosque and myself were walking away absorbed in the worship that we had seen and heard.

"That was a good story," I remarked, "that the *hoja* told."

"Yes," he said, "It was a very good story."

"It seems to me that there was one thing left out."

"What was that?" he asked.

"There is no doubt that mankind in the life of this world is pursued by various temptations, that eternity is yawning beneath our feet, that we have but a little respite before the flight of time will carry us away. But the question is, how we are to escape from these dangers. I did not observe that the preacher said anything about that, did you?"

"Why no," he replied.

"Well," I said, "You are a Mohammedan. Now what would you say, what idea have you about the way of escape from sin and its consequences?"

"I declare," he said "I do not know."

Mohammedanism does not know. It has no effective offer to make to a sinner who seeks salvation. Mohammedanism has no Redeemer.

Some Things Our Missionaries Need

Communications from the Frontiers, telling of the kind of equipment that increases Missionary Efficiency.

Far From the Source of Supply

IN THE days when war news filled the papers, when sons and daughters were enduring the discomforts, the hardships and dangers of the training camps and the trenches, the parents, brothers and sisters at home counted it a privilege and a joy to spend hours knitting and sewing for the soldiers and sailors; or to spend dollars lavishly to supply every possible need of those who had responded to the call of God and humanity. Lives were saved by warm clothing that the government did not supply, and life was made more endurable by the contents of packets sent to the front. If there were suggestions that the efficiency of our representatives in the army was impaired by the lack of equipment, every effort was immediately made to supply the need.

Similar motives would lead Christians at home in the midst of the great world campaign for the establishment of Christian truth and the spread of the Gospel of Life, to wish to share with the missionaries on the frontiers the life of sacrifice, and to supply every possible material aid to make their work effective.

The following communications from missionaries give some idea of the kind of things these heroic workers need to enable them to maintain their health and do effective service. Many of these things are so commonplace in our American and British homes, offices, churches and schools that they are taken for granted, but they are almost unattainable in frontier stations. Who could realize, for instance, the importance of a piece of cord or a pin when none is to be had; but the most insistent and easily supplied need is for good literature. "Send us good books and magazines," is the almost unanimous request.

A very useful department of the World's Sunday School Association is the "Surplus Material Department," but it is selfish and often foolhardy to give *only* from our surplus, and many would prefer to give new material to their workers and use the old themselves. Birthdays and Christmas also call for gifts that will make our missionaries happy, and suggestions as to what to send are welcome. One of the largest houses supplying general merchandise through their mail order department writes as follows in reply to our inquiry as to what the missionaries most frequently call for in their distant fields of labor:

"The things that missionaries order depend upon the make up of the families, the particular part of the vineyard where they are serving, and the amount of money they have to spend. Human needs are not so much different, so far as everyday living is concerned, in the northern part of the United States and the northern part of China. One of the strongest bids for influence in a new community is to set up an American home, equipped with just the kinds of articles that are in use here in the States.

"I hope that you will strongly urge friends not to select articles without consulting the missionaries themselves. Do not pay freight upon second-hand articles, or things that are not needed here, or can be purchased cheap there. In these days of enormous freight charges, it is nonsense to be transporting about the world a lot of old junk that nobody really wants. The freight on second hand stuff is just as heavy as it would be on new stuff. Money can be expended to better advantage through selections from the catalogue of a reliable house and the matter of preparing, packing and shipping the goods to the foreign lands will be entirely taken care of by people who have made it their business.

"If Ladies' Aids, Missionary Circles, Daughters of Rebecca, etc., want to make a real hit with missionaries, let them hold bazaars or other local functions and sell their home-made jams, jellies, comforts, socks, etc., and send the real money to the missionaries. Then Mrs. Missionary can select what she needs instead of what somebody who never saw her, thinks she ought to have. Exporting houses will forward anything that is sent to them for shipment, if it will hold together long enough and the freight is paid.

"It has often seemed to me little short of a tragedy for good money to be paid out in starting stuff for some far-away mission field by some person who has absolutely no idea of conditions on the route or at destination. Furniture, sometimes new, comes wrapped in paper, and with little other protection than shipping tags. The man who contributed the furniture would just as willingly have contributed the money that the furniture cost him if the matter had been put up to him right. Missionary work is coming into its own, and it is high time that we all recognize that each new family as it sets up its family altar is entitled to start out with new things, inexpensive and few perhaps, but new, and selected by the future user. A practical way to bring this about is to have the missionaries make their selections from the pages of a catalogue of a reliable house.

"You would smile over some orders the missionaries send in—and then, when you thought it over, you wouldn't feel so

much like smiling. For you, when you want a box of puffed corn, or a bottle of pepper sauce, or a paper of screw-eyes, can get them just 'round the corner.

"But here is a missionary who must needs send to Chicago from China an order for shredded cocoanut, a fly trap, three mopsticks, and a football!

"Another puts in his list one child's crib, a high chair, a bottle of hydrogen peroxide, and a bottle of castor oil. There is an American family in *that* mission compound. And another orders a dozen nursing flasks. Of course he will distribute them. No one family could possibly use a dozen!

"These folks must have infinite patience. One wrote in and said: 'The goods I ordered last September arrived promptly in March!' And they take vastly more care in stating what they want, knowing that asking for explanations may mean a delay of four or six months.

"The missionary's purchase cannot go to him in a paper sack. They face the haps and mishaps of every known form of transit. They will be dropped on to wharves, and dropped into ships' holds, and tumbled off wheelbarrows, and swayed drunkenly on the backs of coolies. For these adventures, safe packing becomes a fine, as well as necessary art. Besides, since ocean freights are charged by measurement rather than by weight, close packing is also highly important.

"Their needs will change with the changing years, but always they will maintain for themselves, in the midst of strange and alien airs, a little corner which breathes the atmosphere of home. Here will be the truly 'homely' things, sewing machine, and soap dish, and books, and the other tools of everyday living, which are just what are used at home, and so hold them to the simple domestic rituals which are of the essence of civilization."

From a Missionary in Korea

Most missionaries find it convenient to eat food from time to time, even when on the field, in spite of the fact that one on furlough is sometimes asked questions that suggest the thought that we lay aside such frivolity for the more serious business of missionarying. Again, most missionaries find it *in*convenient to eat native food in any quantity when out itinerating. Some have survived the experience once or twice, and minimizing the risk, continue to revel in pickled turnips, dried fish and fresh fish, and fish that neither fresh nor dried, unknowable broths and red pepper sauce; but most of us take along our food boxes. Arises next therefore the question of fire. We cannot use the Korean fireplace to prepare our food.

It is under an immovable rice kettle, and though "the crackling of thorns under a pot" has a Korean as well as a Scriptural sound, it implies a form of fire not convenient for our cookery. There is always charcoal to be had, and charcoal has its advantages—out of doors. But there are other things out of doors—dirt, for one thing. A little breeze strikes the courtyard, which is also the stable yard and contains the refuse heap of the Korean house, and, puff! your frying pan is peppered with a little shower of mingled dust and germs, principally germs.

For this and other reasons many of us like to take a "khotal," or oil stove to the country. It is a small brass affair that burns vaporized kerosene with a blue flame under air pressure, supplied by a small hand plunger in the oil tank. It can be had at any camping outfitter's. Some missionaries are addicted to the use of alcohol—in solidified form—but unless your fuel fund is heavily endowed it is beyond the reach of the itinerant.

The missionary housewife likes a fireless cooker. The Koreans call it a fireless stove, and it is especially desirable for the use of ladies who return at twelve and go out again for Sunday-school at two. We use ours as refrigerator in summer to keep milk cool.

One does not need to be a missionary to know the value of a gold medal folding camp cot. Ask Uncle Sam. Of course, there are missionaries who despise this as somewhat too luxurious for a serious minded itinerant, but no other than a native could really enjoy sleeping on a heated Korean floor, which is the Korean bed. And then sometimes, if not always, there are certain other reasons not wholly dissipated by the Persian powder argument which make a folding camp cot seem a perfect haven of rest and refuge. For this may be said of the camp cot, that when all else fails you can set its legs in pans of water. This makes one safe from attacks of all except flying squirrels, and they are said to be harmless.

Some of us had to come all the way to the Orient to learn that the Japanese lanterns we have always associated with lawn fetes and the Fourth of July, really are Japanese lanterns. A good coal oil lantern is indispensable to all missionaries who live where kerosene is available, and there are few places in the world today where it is not. A lantern lights one to church when there is no moon, and very frequently it affords the most brilliant, if not the only light in church for the evening service. One goes over church records or studies by its light when out itinerating. A little group will follow a "foreign" lantern along the highway at night, making comments on its construc-

tion; and sometimes they follow it into church out of curiosity and accidentally hear the Gospel!

I do not know of any missionary, among the men, that is, except perhaps the very old ones, and some whose early education was too classical, who would not rejoice to receive some good tools, saw, plane and square, chisels, ratchet brace, pliers, etc. All of us meet occasions where a few tools are indispensable. The Korean saw is set with teeth that point backward, like those in a shark's jaw, and a handle like that of a bucksaw. One is supposed to sit on the ground and hold the wood with his toes while sawing. This is interesting, but inconvenient. We once saw a Korean using an American saw. He held the blade upright between the soles of his feet as he sat on the ground and rubbed the wood back and forth on the saw.

The missionary housewife says that colored sewing silks, especially machine thread, are most desirable things to have on hand. It may seem like "coals to Newcastle" to send silk to the Orient, but it must be remembered that the thread is manufactured in America and England from imported raw silk. So a supply of sewing silks would make a far more acceptable gift than a taffeta pin cushion, or a gold braided vanity box. Button hole twist and basting thread are the only varieties that can be bought in our city of fifty thousand.

Finally, when you want to send your missionary friend a gift, why not send him a book, a good one, a new one, something that will help him in his Bible teaching; or will keep him in touch with the things people at home are thinking about, and stimulate his thought?

Pyeng Yang, Korea. WALTER C. ERDMAN,

MORE NEEDS IN KOREA

The needs are so numerous that I hardly know where to begin. We needed a bell for our church, and also an organ. I wrote to a friend for both and they were duly received, and have been of great service. A church bell does excellent service in getting people to church on time, and in calling the attention of unbelievers to the fact that there is a church in their community, and that the Christians are having service.

A church clock would help to regulate the length of the services, and help make the leader more orderly. For several years my young women's societies have supplied me with enough gifts for all our Sabbath school children at Christmas. I have asked for soap, wash cloths, towels, material for bags, pencil boxes, writing tablets, paint boxes and small toys for the very tiny children. Books in English, any kind of wearing apparel,

I asked *not* to have sent as these are useless. The large pictures illustrating Bible scenes, and left over Sunday-school cards can be used to good advantage. Picture postal cards are more acceptable if a clean sheet of paper is pasted over the side with writing on it. Then the cards are ready to have a verse of Scripture written on them in the native language before the yare distributed. Scrap books are acceptable, provided they have the right kind of pictures.

Kindergarten supplies of almost any kind are acceptable. A victrola came to our home, and it has been a constant joy, not only to us but to the many Koreans who visit our home. When it is known that a home has a victrola new records would be very gratefully received. The furniture and furnishings in a missionary home wear out as in America, and the heart of Mrs. Missionary would bound with joy if some day a check came with the message "Buy something for your own home." Fresh wall paper is a joy, and when ten dollars a year is all that is allowed by the Board for house repairs, new wall paper cannot be afforded very often. Table and bed linen also wear out. Our small boy is longing for a bicycle, but the missionary pocket book cannot manage it.

If Mrs. Missionary's size is known, a dress pattern now and then helps her to keep her old clothes fairly modern. A gift of money to put in a screened porch would add much comfort to the missionary home, and help keep the family in health. Just now I am longing for a bath room equipment for our home in Pyeng Yang. The longer I am here the more I believe that anything that adds to the missionary's comfort makes a better missionary.

Pyeng Yang, Korea. Mrs. C. F. Bernheisel.

That Missionary Ford

It is getting to be the habit of missionaries in Chosen when they go home on their first furlough to return to their field bringing with them some new degree with which they may proudly decorate the posterior end of their names. These vary in size and in cost and amount of dignity. One of the lesser stars of missionaries went home a few years ago, realizing his deficiencies and the plainness of his name, and fostering secret hopes of some little exterior improvement, before he should return to his doctored associates in Chosen. But during the short stay in America he found that a D. D. was not for him. Entirely unbeknown to him there came in one day the degree of F. O. R. D. conferred by the University of the Church of Unionville. We accepted it as a gift from the Lord for our use in His work, and we are desirous that it shall be used well in this cause.

GIVING OUT TRACTS FROM A FORD IN KOREA

It is a Pullman car of luxury and a giant of usefulness alongside of the various other sputtering, nervous, little demons that we have tried to ride over the roads of Chosen. My father visited Chosen a few years ago and often traveled with us to the country. He went back home to America saying, "Nothing in the way of good equipment is too good for the missionary." And from him came our motorcycle. Certainly if we consider the work of the busy missionary worth while at all, anything that will help save time, conserve strength, and make more work possible for him is certainly a most practicable and reasonable gift to provide him.

The Ford has not been here long enough for us to tell you all about its varied uses and advantages—and expenses. But we have already used it for over three months and we have driven it about 2,000 miles, including a trip to Kangkei and Wonsan. We are still keeping our seven-dollar-and-a-half share of that sturdy donkey up in Tukchyun county. He will always be used, we expect, as a sort of "tender" for the Ford, altho when we think of the disposition of that little donkey there is a mistake in the choice of words somewhere in the above phrase.

We expect to make some long trips in the machine when the roads and the seasons will allow, but the base will have to be at home. Our idea of the machine is not to use it in continuous itineration but out on trips of shorter duration, to visit points in the country where we have special and urgent business. We can often go out for over Sunday. Sometimes on trips close by we can save expenses and time and baggage by going out

early Sunday morning, holding two or three services and returning in the evening. One advantage is that we can take either our wife, or another missionary, or several Korean brethren of the city, or may be all of them, to help us in our work and make the trip count for more. Ways are multiplied in which the Ford connects the country with the advantages of the city, and brings more people of the better developed city churches into contact with the more needy rural churches.

One of the most appreciative passengers that we have ever taken with us is our old friend Mrs. Yi, (Pu Mu Kol Yi Si as she is known around here.) She is the grandmother of Dr. Graham Lee, she says, and was one of the Lees' staunchest friends while they were here. She is 89 years old. Soon after we had started and were bowling along at a good rate we turned around and asked her how she liked the Ford. "Don't bother me" she answered with apparent difficulty. "I can't talk. My mouth is full of wind!" We took her up the mountain to the lookout near Peony Point, a place she had not been able to climb since she was a young woman. She saw her city spread out before her, the playground of her girlhood, and the beautiful river and the green pine trees and the verdant fields far below; and as we rested there the dear old grandma pathetically exclaimed, "I have ridden in an automobile! I have seen this wonderful sight again! Now I am ready to die!" When later in the moonlight we put our aged friend down at the door of her thatched cottage she turned around to us and said, "I am not going to thank you. This isn't your automobile anyway. I'll give thanks when I say my prayers tonight." However, the next day an anonymous chicken was brought around to our house and tied to our kitchen door.

Helpful in Japan

Japan is not an easy country to which to send equipment. We have no hospital work, kindergarten material is all made here much cheaper than at home and the Sunday-school supplies, with the exception of the large picture rolls, are prepared in this country. Picture rolls for the Sunday-school and Christmas boxes for our girls' schools are always helpful and greatly appreciated. How a Japanese girl, large or small, appreciates and prizes a pretty, well dressed American doll! Dainty white aprons, hair ribbons, lace edging and fancy bags, you in America can scarcely realize what a joy a box of these things brings to both teachers and girls at Christmas time. It is an intimate, personal remembrance from the Mother Church in America.

Tokyo, Japan. Helen O. Reischauer.

A Message From China

Of the larger gifts, I would put a victrola first. It is an inestimable inspiration to the missionary, especially in interior China, where he hears nothing nearer music, ten months in the year, than the joyful noise a well-meaning congregation can make. It is a great delight also to the natives, and we have entertained hundreds with our $25 machine. An occasional new record is a great treat. Father sent some in a round tin box with corrugated pasteboard between, and none were broken.

Of little things, an occasional pattern of a skirt or dress, if the size is known. So often I have labored in vain for something wherewithal to clothe myself because my patterns were out of date.

I've made a churn out of a malted milk bottle, a chair rung and a door knob; I can beat eggs with a fork, but I've never found a substitute for the rubber rings that must go on fruit jars if the fruit is to keep. These are especially useful, as so many improvident ones are inclined to borrow. Shoe strings often cause distress by their absence. I had a man ask me once for my last shoe string. Darning cotton and elastic if one lives in the interior are often a crying need, but of course a thrifty person won't often be caught without them. A good sweater is a necessity that is always shrinking away from us.

Then if it is to delight the feminine heart, little treasures like a sweet grass basket or dainty handkerchiefs keep a woman from becoming as gray and dull as her barren surroundings. Books are always gladly received and keep us in touch with the outside world and its interests.

Shuntefu, China. Mrs. Guy W. Hamilton.

Lacking In China and Tibet

Perhaps the following will be useful in helping others to make a selection which will be of invaluable help to any missionary.

1. *Baby Organs.* Through gifts of money I have been able to purchase four of these here in China, three of which are in use in each of three country and city chapels, and one is used in my woman's school. These are among the most useful and appreciated helps in the work. They are better bought here in China, as they stand the climate better than those from home.

2. *Kindergarten materials.* When I was home on furlough, someone presented me with a case of used materials, which I have used ever since, and with the greatest pleasure, both to the children and myself, and to the parents and friends.

3. *Victrola and records.* When I was at home friends gave me a small one, size 11 x 8, using the regular Victrola Records, small enough to take itinerating in a houseboat, and of great

use and giving much pleasure both in the home and in the school, to Chinese as well as foreigner.

4. *The Lesson Picture Rolls.* These are of invaluable help, in evangelistic meetings for women and children, in the school, in Sunday-schools, for itinerating in city and country, for gifts to pastors and evangelists and helpers. I have them mounted on thin wood rods, so that they hang on the wall, and can be rolled and carried at will. And those printed now are so artistic and beautiful, that I have given them as gifts, at "Opening House" feasts, for wedding gifts, and otherwise. The walls of my school are adorned with these, and every guest on entering, exclaims at their beauty, giving us an opportunity to tell the story to the Chinese. And they are in constant use for teaching the Bible. Of the last lot sent to me, one roll I kept uncut, as it was the Life of Christ, and in the Special Week of Evangelism at the China New Year, when we were holding meetings for non-Christian women and children, I used this roll to tell this wonderful story, and the picture of Christ on the Cross brought instant silence in the room, and more than one exclaimed, "Ka kw'u" "how bitter." Nearly all our chapels have these pictures hanging on the walls, the Chinese mounting them very neatly for about ten cents each. This year I have had many tens of these done in this way.

5. *Used Postcards,* with the writing covered neatly with white paper, so that a verse from the Bible can be written on. We use many thousands of these in city and country, and thus scatter a bit of Scripture which may bear much fruit. The children, and even men and women, eagerly ask for these.

6. The beautiful *Pictures* used to illustrate the Beginners' Lessons. These are most useful in teaching the Bible lessons, both in the Kindergarten and children's Sunday-schools, and also in Bible Classes they can be framed for gifts to the Chinese, to hang on their walls, where now often the only pictures are the advertisements of British and American Tobacco Companies.

7. *Christmas Boxes.* Most beautiful dolls have been sent me by friends and societies for the children here ever since I came out, but now that these are unprocurable, I will send you a list of what came to me last year and the year before, which made my heart rejoice and my feet almost dance, with the thought of the pleasure they were going to give the children. A great many of these things came from the Five and Ten Cent Store, and a shower from that store will do any missionary's heart good! Cakes of toilet soap, of which we cannot receive enough, face-cloths, small towels, small bags with a few little things inside, crayons, tops, pocket knives, dolls, games, horse reins with bells, small colored books, handkerchiefs by the score, balls, a teddy

bear, a woolly dog, stamped squares with the colored cotton to work them, small stamped dresses, children's hose, boxes of pencils and writing pads, paper dolls, a small flat iron, boxes of colored beads which the children love to string etc., etc. These boxes ought to be started long in advance to reach the missionaries in time, but the amount of joy they give is well worth the cost of time and effort and money.

A small globe of the world would be of the greatest use in teaching the Chinese that the world is *not flat,* this to be mounted on a standard.

8. *Scraps of silk,* velvet, satin, cloth, print, percale, almost anything, left overs from dresses, secured from the tailor, or small shops, or from home, are of the greatest use. Always women are wanting these for making their shoes and shoes for the children, and small pieces four or five inches square or oblong are not too small, bright colors or dull or black, all will be used. Last year I bought a bundle of odds and ends from Montgomery Ward and Company, for ninety-eight cents, every piece of which made a garment, small or larger, for the Chinese children. Mission Bands at home, and Endeavor Societies could collect these pieces and have them sent out by mail or otherwise.

There, I think that will do for this time, and will give you a starter! A camera, vest-pocket flash-light, indeed, almost anything under the sun that is of use at home can be put to greater use here. Soap, and more soap. Handkerchiefs, and more handkerchiefs.

Ningpo, China. EDITH C. DICKIE.

Roderick MacLeod, of Batang, Tibet, writes with much interest concerning the helpfulness of a phonograph which they have at that station. Dr. Loftis left this instrument behind. He says: "Some of the records are the charming songs of the Southland, songs that are full of human feeling and all hearts take to them. Grand marches pulsing with force and triumphs, songs of love that breathe forth the tenderest passion of human hearts and the hymns of praise that waft to heaven the emotions of the Christian spirit. This instrument brings much gladness to our lives. Last night as I sat and listened, I thought of that good man, Dr. Loftis, who had brought such delightful music to this far off land."

LITERATURE NEEDED IN ARABIA

A missionary in Arabia writes that the gifts from home that he has appreciated most, and that have contributed most to the efficiency of his service, have been those which have made

possible the continual purchase of books and the subscription to magazines. He continues:

"The missionary is faced with the necessity of providing himself with magazines and books along three lines all the time. First his technical works, medical or theological or educational magazines, books, etc. There are no libraries in Arabia and it is a safe statement that no doctor at least should take less than half a dozen of the leading medical magazines, and buy at least two or three books a year. They cost lots of money. Secondly books and magazines dealing with missionary news, policy, and progress. They do not cost as much as those listed under the first heading, but you can not get them for nothing. Finally no missionary can afford to deprive himself entirely of some light reading for recreation both of the magazine type and lighter books, any more than can a man at home. If people at home appreciated just how short missionaries frequently are along these lines, there would be fewer missionaries who grow stale for the lack of means for keeping in touch with things as they are at home."

Bahrein, Persian Gulf. P. W. Harrison.

Another missionary from the same field endorses this request, saying:

"Books and magazines make most acceptable gifts. No missionary is ever able to afford as many as he would like, and nothing else is so necessary to keep us in touch with the life and thought of the world. Subscriptions to any of the standard weeklies, monthlies or quarterlies, either general, missionary, popular, scientific, educational, travel or children's (the latter especially for those of us who are in school work or who have children of our own), make a gift to a missionary which is unequalled. Most missionaries are far from libraries and reading rooms, and the best of the new books are doubly appreciated by people living in the outposts of civilization.

"Victrolas and records are always a much used and prized adjunct to the work of those who are fortunate to possess them. For the marching and gymnastics of the school girls, to entertain a group of Mohammedan lady callers, to give a treat to the boarding school boys in the evening, to play in a hospital ward, as well as for the pleasure of the missionary family and their guests, they 'earn their passage' many times over."

Busrah, Arabia. Dorothy VanEss.

For South American Workers

In sending things into a country like Colombia, South America, one must remember the exorbitant tariff duties. Some dear

people in the States once sent us a parcel of little garments for the children, bed-linen, etc. They marked the value of the parcel as $11.00, and paid all the postage which they thought would be due on it. When the parcel arrived we had to pay $17.00 to get it out of the post office. Then, as these friends had forgotten the ages of the children, few of the things fitted. Although they refunded us the money we paid for the parcel, the value of the contents did not equal the price paid. Things sent by freight are much worse. A pair of silk socks sent in a box of toys for the children, made us pay duty on the whole box as though all the contents were silk—equal to duty on six hundred pairs of silk socks. There have been many times when I would have been most grateful for a paper of good pins, or a wonderful package of needles, such as department stores at home sell for five or ten cents. Pins here are five for a cent, and are so ineffective that they will pass through nothing without bending or breaking. Needles come in tiny pill boxes, two for a cent, and always rusty. They are not more than two-thirds the length of a respectable needle. An egg-beater would be an undreamed-of luxury to us in the depths of Colombia. We take with us from the States everything that we think we shall need for three or four years. Perhaps you can imagine how successful you would be at that—if you felt that you could do no shopping for three years, and had to buy ahead.

We are alone in our station and can never enjoy anything that could be called recreation—no lectures, no music, no play time of any sort. So we depend absolutely upon the little reading that we can do to keep us from the insane asylum. Friends have sent us a few magazines after they had read them and we were most grateful. If there were those who would send us some of the high class magazines we would be happy. In Bogota I once saw a young woman, a missionary, cry because the book her friend had promised her for Christmas, proved to be a discussion of Paul's Theology. She said, "Doesn't she know that I have not seen a new book of good fiction for four years. I *must* get away from religious reading now and then." I would not dare say how many good missionaries feel the same way. Not necessarily " best sellers" or new novels are desired. Most of us have outgrown a desire for these, but a *new book* of travel or biography or science or humor, something that is not of a religious nature *sometimes* is desired above all else. Books written about the country where we are working—by those who have visited our land, books of travel anywhere, or any good discussion of current affairs—these are the books for which our souls long. When we find that we must forget the misery about us, and must forget our own problems for a little while, we are often driven to read-

ing—for perhaps the fourth or fifth time—some book of Dickens, or Van Dyke—yet the desire is often strong for something more connected with affairs of today. There is never a library and there is nowhere one may borrow.

Books and magazines are entered in our country free of duties, unless they come by registered mail. We do not sit down to read every day, but there are moments, sometimes at table, often when the children are sick and need watching, or we ourselves are ill, and unable to leave our beds—then we gather togther all the material at hand and feast. We have to have something to help us keep our balance and not become fanatical or intolerant.

Bucaramanga, Colombia, So. Am. MAUDE NEWELL WILLIAMS.

FROM CENTRAL AMERICA

Many things that would be most useful in one country would be only a burden in another and many things which could be obtained only from the United States in certain sections can easily be obtained on the field in other parts. Here in Guatemala for instance clothing and shoes may be obtained much cheaper than in the United States. I always remember a nice overcoat sent to my wife on which we had to pay $12, duty. The same coat could have been purchased here for $7.50. In some other fields that coat might have been a godsend.

For the home in Guatemala we need to buy from the United States or Europe: Crockery, Glass, Silverware, rugs, pictures and above all *books,* and magazines. We have so many calls for every cent of salary on the field that we feel we must let these things go. Then too we get out of touch with the life in the home land. On a sleepless night there is nothing like a book. The long waits which occasionally occur, the long rides on horseback or on the train, the moments between visitors, all can be utilized by the missionary with his book. It even occurs sometime that a missionary is put in prison. It happened to me once but the weary hours passed swiftly away as I read Chapter after Chapter of George Barrows "The Bible in Spain" which a kindly aunt had sent me and which I had carried along in my pocket when I left on that tour.

For the Church and Sunday School: Our people are easily appealed to through the eye. All sorts of picture cards, picture rolls, charts and maps are useful.

Tours: On a tour one always travels as light as possible, but two things must always accompany the missionary, his toothbrush and his fountain pen. Both come from the U. S. A., both tend to wear out or get lost. I have never met a missionary who was over supplied with either of these commodities. The

fountain pen is a source of never ceasing wonder to the natives who can never contain their surprise that it writes ink without being dipped in an inkstand. The tooth brush is a little better known but if the missionary does not have his own he is likely to be invited to use the family toothbrush of his host, which they tell me is considered unhygienic in the United States today.

Quezaltenango, Guatemala. PAUL BURGESS.

A Book Shower for Filipino School-Boys

Miss Suman of the American Baptist Foreign Mission Society writes from the Philippines to ask if any friends can supply supplementary reading matter for her High School pupils. The required list of supplementary reading includes the following books:

The Young Pitcher, Grey; Hawthorne's Biographical Stories; Blue Fairy Book; Æsop's Fables, Ed. by Jacob; Little Journeys, Flanagan; The Dog of Flanders, Louise de la Ramée; Red True Story Book, Andrew Lang; Pluck on the Long Trail, Sabin; Character the Grandest Thing in the World, Marden; For the Honor of the School, Barbour; Pollyanna, Porter; Tales from Shakespeare, Lamb; Abraham Lincoln, Baldwin; The Long Trail, Gardner; Stories of Useful Invention, Forman; Mother, Norris; Success, Marden; The Alhambra, Irving.

Money can be sent for books by post office order or books can be sent anywhere at regular second class postage rates.

In the Center of Asia Minor

In my school work I have found very useful a model of the Tabernacle with the camp of Israel surrounding it. This has been exhibited to my own Bible classes in the College Department, to the Grammar School classes as they have come to the subject in their work, to the Primary classes in Sunday-school, and even to groups of students in the Boys' High School.

In working with young women I have been glad to own certain books written in simple English, but with good wholesome tone, which I can either read aloud to girls or lend to them for their own perusal. Many a time have I read Miss Alcott's "Little Women" and Mrs. Prentiss' "Flower of the Family" to girls who have almost no access to books, but who are eager to hear how other girls live.

To myself personally, and to some of my missionary associates a dressmaker's form is most desirable. Mine is a pneumo-form, to be inflated to fit any waist lining, and with a standard adjustable to any height. It folds up into a box fifteen inches square and three deep. With this help, dressmaking becomes a pleasure, and in a land where neither dressmakers nor ready made clothing are obtainable, this is truly a valuable part of my equipment.

For social gatherings, it is helpful to have some games for the youngsters, such as ring toss, crokinole or parchesi, and for

the older ones authors or lagomachy. Friends have sent post cards by the hundreds which I have used in a multitude of ways. One batch had wall paper pasted on the back—a most satisfactory way to prepare them for use.

Harput, Asia Minor. MARY W. RIGGS.

IN THE LAND OF THE PHARAOHS

With regard to things most useful in our work shall I name those for personal use first? Books and magazines are at the head of the list, from the MISSIONARY REVIEW OF THE WORLD and those of devotional character to those of practical hints for housekeeping, dressmaking, etc. Christmas time usually provides handkerchiefs and towels, but never too many. Every missionary should have a typewriter, but many still find them listed among the impossible luxuries, when they are, in fact, life savers and time conservers.

Books again head the list as gifts for pupils in the day schools, from the simplest illustrated story books to the wholesome stories suitable for older pupils. One could keep in close touch with the graduates by having a little circulating library of one's own. The missionary can suggest readings to fill up the lonely hours of those who return from the positive, Christian atmosphere of the mission school to non-Christian homes. A Moslem graduate wrote me in appreciation: "Thank you again for all those lovely books. I have finished 'George Müller' only today. How I admire such a man, and *hope* to make my life like his. Yes, it is wonderful the way he prayed for some of his friends."

Cotton blankets form part of the equipment in the Girls' College. They are not to be had in the market in Egypt and must be supplied from America.

Cairo, Egypt. ALDA B. ATCHISON.

MOTOR CYCLE AND A STEREOPTICON IN AFRICA

Not long ago I took a trip down on the Eaawo'o Road to visit village schools and do some itinerating. I took the lantern along and gave several evening talks on the life of Christ with the help of the slides. The people enjoy these meetings very much, as there is so little to be read and so few who can read, but pictures they can all enjoy.

One of my recent journeys was made easier by the loan of Mr. Neal's Indian motorcycle. I made the trip to Kribi, 66 miles, in three hours, and came back with ease and comfort. It would otherwise have taken me two days each way at least. It is a great help in getting around the field and attending to churches and schools. The machine has a rear car also, which

will enable me to take Mrs. Reis and the children along with me on some of my trips.

West Africa. JACOB A. REIS.

One of the most primitive fields is in Central Africa where almost anything from a civilized land is a boon. A bicycle is almost a necessity. Mr. George Schwab of Metet, West Africa, writes:

"We jump on a wheel, or a motor cycle, and off we are. There are so many miles to cover or points to visit in so many hours or days. There is no other way, unless more men can come. The school boys come by hundreds. We can scarcely do more than call the roll in school, when we must off to some other task. Is it any wonder we are becoming amazed at the product of our effort? There are many calls for teachers and evangelists from so many headmen beyond our outposts. There came boys recently from a school which is six days walk from here, with a request from a chief a day beyond them, that I send someone with 'the Life.'"

FORDS IN SIAM AND PERSIA

A Gospel Ford sent to Dr. and Mrs. Campbell of Chieng Mai for missionary work received a cordial reception, more than twenty native carpenters giving their labor to build a garage. In several of the districts the Christians have volunteered to repair the roads leading to their village. On one Sunday the car carried two missionaries and three native pastors to the waiting congregations. The man who stood guard over the car during the services improved the time by placing two hundred portions of the Scriptures in the hands of non-Christians. Three cottage prayer meetings were also conducted by the party, two of them in houses that had never witnessed a Christian service before.

From Persia Rev. Dwight M. Donaldson writes: "We have got the first news of the things that are "coming by freight. A telegram has come saying that forty-nine boxes have arrived in Karachi, India, and asking how they should be sent on to Persia. Possibly I shall have to go by motor transport for 800 miles to the terminus of the railroad and organize a caravan there to bring the first freight ever to come from America to Meshed. Coming back I will probably ride in the Ford car sent by the Men's Bible Class of the New Castle Church."

FROM A MEDICAL MISSIONARY IN INDIA

"O for a motorcycle to take me around on my distant calls! Sakina (my helper) and I are out on a "case," 20 miles from home and no train until 10 p. m. It is now 7 p. m. and I am sitting on my feet trying to keep them warm. We have driven from

a village five miles away, bump, bump, bump, in a native cart (a "tum tum") over a bad road hoping to catch the 4:15 p. m. train, but we missed it by ten minutes. A baby's life has been saved so that it has been a good day's work even if it has taken us from 12 p. m. to 12 a. m. to do it. A motor cycle would have cut the time down to three hours away from the hospital and a side-car would have taken my helper with me. Do you remember how I simply "bellowed" for a motorcycle, and that motorcycle is the joy of my existence. I have sent a long list of what we need in the hospital,—sheets, clothing, etc., and in another list I have cried aloud for a high power microscope and bed pans. The books that I really *need* most are Bible literature. It is perhaps strange, but I have been buried in medical literature for a good many years, and need some help in Bible Study.

Ambata City, India. ELIZBETH LEWIS.

A MISSIONARY'S SUMMARY

A systematized list of things that a missionary in most lands needs, but which cannot readily be procured on the field, is found in the following fairly complete summary from China.

FOR GENERAL MISSIONARY WORK.

A folding camera is almost a necessity, whether for regular work or for special things, as it adds to reports and letters to have pictures.

Typewriter. A light, small typewriter is most convenient, and makes letters and reports less of a burden to those who write, and those who read them.

Bicycle. Whether itinerating or in a large city like Peking, the bicycle saves an enormous amount of time. A friend sent eight for the use of our Chinese helpers, and they increased the number of villages they could visit in a month in a marvelous way. With a wheel the country paths in China are passable, even when cart roads are not."

Fountain Pen. This is practically indispensable for all missionaries, men and women alike.

A Compact Toilet Case and *Compact Writing Pad* are a great comfort in the frequent long journeys.

A Wrist Watch with reliable time-keeping qualities is a great convenience. In winter one wears so much clothing and in summer so little, a safe place for a watch is always a problem.

A Traveler's Medicine Case. On long journeys, away from doctors, one must carry along certain standard remedies. A clinical thermometer is needed also.

A Mimeograph. There is constant need for programs, examination papers, notices to helpers, etc. Printing is expensive and Chinese copyists very slow.

For Itinerating Work

A Folding Rubber or Canvas Bath Tub, and folding wash basin. On a month long trip, the bath tub is a necessity in China, and a wash basin has always to be taken. The danger from eye infection is so great that we never use any other than our own basins.

A Canvas Tent large enough to hold a cot or two insures one against the danger of tubercular infection at inns, and the vermin that infest these places.

A Folding Army Cot secures one a comfortable bed when sleep on a hard brick floor might prove impossible.

A Baby Organ may be taken from one place to another in the country and assist much in teaching the tunes, as well as in attracting a crowd to services.

A Small Alcohol Lamp may make a quick, palatable meal possible when traveling where inns are poor or do not exist at all.

CHRISTMAS GIFTS FOR LETTERS

BY REV. J. C. KOENIG, LEPER ASYLUM, CHANDKURI, INDIA

As to Christmas gifts, money is certainly more acceptable than the average merchandise. Nearly everything sent can be bought cheaper locally, especially if the shipping expense is counted. A few toys, pictures, cholies, mufflers and socks are acceptable, but even they can be had just as well here and the shipping expense saved . I would like to have for Christmas, first of all $50.00 for a Christmas dinner. We have always given meat, potatoes, cocoanuts and sweets on this day.

For presents I would like tops for the children, cholies for the women, and cholies, mufflers or socks for the men. I can buy toys at a small cost and have cholies made locally for 20 cents apiece. We need about 300 cholies per year. Of the knitted wool mufflers or socks for the men about 200 would be needed. The knitted wool mufflers are certainly very acceptable but must be very expensive. I can have mufflers made here of flannel, at the cost of 20 cents each.

Blankets costing 89 cents, coats costing 24 cents, and saris costing 36 cents are always needed by the Asylum Inmates. Gifts that would be very much appreciated but that I have never been able to supply are sandals, spoons, plates, and tumblers. Sandals as worn here come to about 25 cents each and would be a great boon to the Lepers to protect their sore feet and their bandages and to help them to get about. Plates and tumblers of enamel ware come to about 10 cents each and would be very acceptable gifts, and spoons would be doubly acceptable as our Lepers have such difficulty to eat in the native fashion with their fingers. Metal ones for bowls can be had for 5 cents apiece.

For my office I greatly need a new typewriter. My old machine is almost useless.

All is well in the Asylum. We now have 435 Lepers, 18 Leper children, and 60 untainted children. Last month 60 Leper men and women were baptized. Our new boys' home is finished and is a splendid building. Two new women's wards will be finished by the end of the year.

FOR TRAVEL WHERE THERE ARE NO AUTOS OR RAILROADS

The bicycle or motorcycle often doubles a missionary's usefulness by increasing his territory and facilitating travel

TO TEACH THROUGH EYE-GATE BIBLE PICTURE ROLLS

SOME THINGS YOU CAN SEND TO MISSIONARIES

Equipment that makes work more fruitful at home and abroad

BEST METHODS

EDITED BY MRS. E. C. CRONK, 156 FIFTH AVENUE, NEW YORK

NINE BEST MEETINGS

A missionary meeting does not have to be dull and insipid in order to be orthodox.

Some leaders never have to urge the attendance of their members from the standpoint of duty. Instead they devote all their time to the preparation of programs no one will want to miss.

An old farmer who was attending a church convention chuckled to himself as he read over the subjects on the program.

"See here, parson," he said to his pastor, "there's one thing always amuses me about the way you church people go at the business. You've had papers and discussions all day on how to get people to attend your meetings. I've never heard a single address at a farmer's convention on how to get the cattle to come up to the rack. We put all our time on the best kinds of feed. I sort of have a notion that if you put more time on discussing what to put in the rack you wouldn't have to spend all that time discussing how to get your folks to attend."

Twenty-five leaders who have been especially successful were asked:

"What was your best meeting?"

Their answers will help to furnish material and suggestions for many other good meetings.

A RECOGNITION MEETING

When a church having a total membership of 1100 *members, with* 490 *members in its various missionary organizations adds* 435 *new members to the missionary societies, most likely some one has been at work. Grace Methodist Church, Zanesville, Ohio, did this very thing. All of the missionary organizations pulled together. Then they had a four hour recognition meeting in which all the societies took part. Mrs. O. N. Townsend who led the hosts to victory describes this best meeting:*

Members of our foreign missionary organizations numbered 490—Auxiliary, Regular, and Extension Members, Young Women, Standard Bearers, King's Heralds, and Little Light Bearers, all combined.

By a ten days' Drive, 435 new members were added to our missionary family.

Celebrating this wonderful achievement, a Recognition Meeting was planned,—a great get-together occasion. Four committees were appointed to plan the four features of the program:

First, Auxiliary Hour, from 4 to 5 o'clock.

Second, Children's Hour, from 5 to 6 o'clock.

Third, Social Hour, to which all old and new members were invited, many men having become extension members.

Fourth, Young People's program, 7:30 to 9 o'clock.

For the afternoon meeting beautiful and appropriate decorations were

placed in the Sunday-school room, also in the Lecture Hall for all exercises after five o'clock.

Long tables were conveniently placed. A substantial, self-served supper was paid for as members passed the cashier's desk. Through organization leaders, a fair estimate was obtained of the number to be provided for. This plan worked admirably. Nothing was solicited and thirty-five dollars remained after paying all expenses, including decorations.

The Social Committee called to its help a goodly number of women and girls, secured a caterer and this part of the celebration was without confusion or uncertainty and more than conformed to the standard of never serving any church supper, the expenses of which shall exceed 30% of the gross proceeds. The balance was divided among the five organizations and added to our fund for Medical Equipment.

PROGRAM

Auxiliary Hour. Devotional period of rare beauty.

An appropriate solo.

Medical Missions, stressed by demonstration, in costume: "Who bids for my Sign."

Impressive word picture of the home base, by a member.

Clever Sketch, by two members, (in lighter vein).

Recognition of new members.

Greeting by the President.

Roll Call by groups (standing to respond).

Contingent offering. Missionary creed. Hymn.

Adjournment, to Lecture Hall.

Children's Hour.

March of King's Heralds and Little Light Bearers, singing.

Two or three short recitations and one musical number.

Pantomime, "March of the Mites," illustrating use of the mite box.

Grouping all the children about her, a young mother with a child in her arms, told the story of "Other Children."

Another mother sang softly—a tiny boy repeated, "The Playmate of Nazareth," as a closing prayer.

Social Hour.

A great big splendid family gathering with satisfactory provisions for everybody's comfort.

Supper over and the dining-room closed off, all were comfortably seated.

Young People's Hour.

The District President presiding.

A short greeting extended to new members.

Response by one of the men.

The Standard Bearers contribution was a playlet, "The Saturday Basket Club," a stunt in which six or eight girls took part.

The Young Women followed with an original demonstration called "The Secretary's Dream."

America, in costume, received representatives of various nations, heard their story of despair and pleading.

The Secretary, asleep under the evening lamp—awakened to receive four little fairies in costume, with telegrams from the Membership Marshal saying, "We will answer our share of the World's heart-cry."

The Auxiliary, the Young People, the King's Heralds, and the Little Light Bearers, have enlisted 435 more to help work for the extension of the Kingdom of our Lord and His Christ.

MARY TOWNSEND.

Zanesville, Ohio

THE BEST MEETING

It was not the meeting when the most tears were shed, nor was there evidence of great emotion. It was in a little Upper Room when fifty or more radiant young women—some of them calling themselves "The Rainbow Division"—had been dining together, and now were talking of the missionary service to which many had pledged themselves. One blessed girl said, referring to some recently gained knowledge and insight:

"Oh, I didn't know before that missionary work was like this."

Just what opened her eyes and heart I am not certain, but in that moment something stirred in the hearts of those who listened, and made even the most indifferent wonder what it really was like anyway to be enlisted in this service.

So many among us do not know what is the real reason why there are those in our churches who do not

care about missions, and I verily believe that if we carried some of the joy and enthusiasm of this beautiful girl into our service we would draw more people, young and old, into these missionary ranks.

That meeting was such a happy one. Once in a while when tempted to grow a bit discouraged I recall the radiant face and the ringing words of this "Rainbow girl"—"I didn't know it was like this"—and then I just take a deep breath and say to myself: *"It is like this,* and I am glad to be enlisted."

Washington, D. C.

CLOTILDA LYON MCDOWELL.

MISSIONARY PLAY-TIMES DEMONSTRATED

The Wide-Awake-Friend wrote me that someone had sent her a certain little book about missionary play-times and story hours, and she knew it would revolutionize the ladies in her church if somebody could only work up a program on it, and proved why that somebody should be—myself! So the program was made and sent, and even though I live to be a hundred, never again will a program of mine create such a stir, for she added frills and furbelows of her own, and wrote me that her "ladies" reacted exactly as she wanted, "and then some!"

For invitations she secured long strips of colored paper from her church printer, gratis, and pasted at the top adorable little boys and girls from magazine advertisements, being laundered with Lux or powdered with talcum, or dining on jellies and cakes! Underneath she typed.

> "Of course you know one!
> Somehow, everybody's bound to be either aunt or S. S. teacher, mother or neighbor, sister or Junior leader to some delightful little child,—and bigger ones, too!
> So we know you will enjoy our absolutely novel program on (date) on
> "*The School of Mother's Knee"
> (There will be solos, exercises, demonstrations by children and grown-ups. You will love it.)

On the day of the meeting she blocked off sections of the seats, tying signs on the ends of canes, fastening the canes to the backs of certain chairs to designate these divisions: "Mothers," "Grandmothers," "Aunts," "S. S. Teachers,' and "Junior Leaders," "Sisters," "Neighbors" (this last to include all the left-over ladies!) There was a certain degree of amusement in finding proper seats,—Boy Scouts were ushers. Ten boys and girls of assorted ages sat spellbound on the side rows (so the audience could see the spell working, you know!) None of the demonstrations had been rehearsed, as it seemed safe to count on the proper reactions from anyone under twelve!

1. They opened with "I Think When I Read,"—mothers and grandmothers sang one verse; teachers and leaders another; aunts and neighbors the third; the children themselves the fourth.

2. With this spirit in the air a young woman came and sat in a chair on the platform with children squatting around her on the floor, as she recited the verses of "Alma Mater" found on page 10 of the book to be reviewed that day—"The School of Mother's Knee:—"

> "The oldest university
> Was not on India's strand,
> Nor in the valley of the Nile
> Nor on Arabia's sand;
> From time's beginning it has taught
> And still it teaches free
> Its learning mild to every child—
> The School of Mother's Knee.

The Bible Reading followed,—II Timothy 1:3-6; with a talk to mothers and all others, gleaned from pages 11-16 of the book referred to, showing the divine place that play has in forming habits of sympathy, fair play, cooperation and friendliness, and how missionary playtimes are doubly fascinating to clinch the need of the world with the fun of "being someone else."

4. Sentence prayers followed.

5. Then an unannounced solo,

while all heads were still bowed: "A Mother's Hymn," (page 210 for words and music source).

6. After which the fun began, when my Wide-Awake-Friend herself started the play demonstrations. First came "Copy-Cats and Chatter-Boxes" (Chapter I.); she sat at a low table on the platform jingling a Box, and summoned a shy little Four-Year-Old to come up and join her. The jingling won him! *He wanted the thing in that Box!* And everyone heard him chuckle as he drew out a little bullock cart, made from two spools, a tiny box, a curve of white paper and a piece of string. She told him to drive it around the table, which he promptly did, while she explained that a Chatter-Box in home or school has a new missionary plaything added every day (or Sunday) thus forming a continued story: a nurse from a magazine advertisement might come, after the bullock cart; then a little hut, made from a box plus a cone-shaped roof; a sick Hindu doll; a bed for a hospital. Before everyone's eyes Four-Years-Old dragged the dear nurse in the cart to the hut, collected the patient and dragged him gently, oh so gently, to the little bed (made from a box with the lid fixed just so; my "Wide-Awake-Friend" showed them how, from page 137 of the book.) After the Chatter-Box came a Jack-in-the-Box for another Four-Year-Old, and a Copy-Cat for another, so that missionary pictures could be traced through thin paper. She moved this table to a corner of the room where those three youngsters played contentedly for over half an hour, obviously captivated. And their mothers were seeing it, too, of course!

7. This was in March, so she used one of the missionary flower playthings suggested on page 34. Holding a daffodil in her hand she had another Four-Year-Old repeat after her, into *God's Little Yellow Telephone* the lovely verse of "The Whisper Song." **It was beautiful!**

8. Then followed a never-to-be-forgotten scene when another wee child in an irresistible "nightie" knelt at her feet and repeated after her "So Many" (page 49) naming the ten fingers one at a time for the Christ-less countries. While still kneeling, someone stood beside them and recited "My Altar" (page 38) and gave a one-minute review of the chapter on bed-time prayers and stories; after which the pretend-mother gathered up the little kneeling child into her arms and told about the "Little girl who never used a button." (page 45.)

9. Having thus briefly proved that missionary play-times are feasible for small children, another speaker took the Junior age, and proved "The Mysterious Charm of Bundles" (Chapter III.) by calling a nine-year-old girl to the platform, handing her a note and reading aloud directions for her to look behind the piano for a package, which she did with much excitement, unwrapping a Chinese doll with a scrolly letter attached containing further directions to find a Chinese house, etc. (Pages 53-66.) At this point every child in the room was on tip-toe around the little girl. *"You see!"* said the demonstrator significantly. And the audience saw!

10. "Dressing-Ups" to be Hindus, Chinese, Immigrants, and Alaskans came next (Chapter VI.), and showed how mere left-overs were quite sufficient for "missionary" clothes, and how "S. A. T." (Society for Adopting Twins) gave a splendid outlet for teen-age activities.

11. Meanwhile the Boy Scouts had the "fidgets," so Chapter XI. had its inning, and the boys and girls played "Looping the World," trying to loop missionary heroes, whose names were written on rubber jar circles, on hooks, labelled as countries, ("Carey" must go on India, "Livingstone" on Africa, etc.) Other games were mentioned, then to create quiet once more

12. Missionary scrap-books were

begun, as suggested in Chapter VIII. on "Successful Rainy Days." There was the Hungry Scrap-Book (pictures of food, rice from China, tea from Japan, sugar from Cuba) and the travel book (Gorikishas, sedan chairs, bullock carts) etc.

13. While the pasting was in progress, a third Demonstrator displayed a shelf of missionary books every family should own, and pleaded for a "Once A Week Story Night" (as in Chapter X.)

By this time everyone was seeing the possibilities of such play-times: their fun, their simplicity, their significance. My "Wide-Awake-Friend" wrote it was rich to see the audience nodding its hats and craning its necks and wiping its eyes! "Something good will come of this," she wrote.

They closed by having everyone stand to read in unison from the blackboard "My Crown" (Page 170.)

"The only crown I ask, dear Lord, to wear
Is this—that I may help a little child.
I do not ask that I should ever stand
Among the wise, the worthy, or the great;
I only ask that softly hand in hand
A child and I may enter at Thy gate."

They sang "Saviour Like A Shepherd Lead Us" as a benediction; and the children scampered up to their respective mothers and aunts and teachers crying: "Couldn't I please have a little doll like this to play with."

MARGARET T. APPLEGARTH.

A SHIP AHOY MEETING

Our best meeting last year was our Missionary Ship Meeting which was held by the young women. The invitations were tiny ships cut out of thin card board with invitations written on the back. A large poster with ship announcing day and hour of sailing hung in the vestibule for two weeks before the date of meeting. The Bible study was the Story of a Shipwrecked Missionary (Paul). Then followed most interesting and informing talks which the girls had prepared on "Ships that Have Sailed." The first one was on the Sophia-Hedwig, the first missionary ship which carried Bartholomew Ziegenbalg and Henry Pleutschau to India. Then followed stories of Hans Egede's "Hope" and various other ships that have fascinating stories but are little known. Six girls had six minutes each to tell of the ship assigned to them. They had made so much advance preparation their talks were sparkling with interest.

Ten minutes was given to a stirring talk on "Cargoes that Shame Us," dealing with the intoxicants and idols sent from Christian America to non-Christian lands, and to the tourist parties and business men who have been so thoughtless and Godless in their influence.

The special offering was gathered in baskets made in the shape of ships.

New York H. M. B.

GIVING A MISSIONARY MESSAGE TO THOUSANDS

Lancaster, Pennsylvania, is one of the cities that makes city-wide missionary plans. Recently several thousand of its people gathered on the beautiful west slope of Buchanan Park to witness *The Striking of America's Hour, a pageant of Christian liberty. More than three hundred people took part in the presentation of the pageant. Silhouetted against the sky-line just over the ridge were the towers of Franklin and Marshall College and the magnificent trees of the campus. A chorus of two hundred voices sang "How Lovely are the Messengers" from Mendelssohn's St. Paul. A sextette of contralto voices rendered Bach's "Strike, Strike, Thou Long Looked for Hour." Then the trumpeters summoned the Spirit of Brotherhood with Liberty and Jus-

* *The School of Mother's Knee—A Book of World Wide Playtimes by Margaret T. Applegarth published by Women's American Baptist Foreign Missionary Society, 276 Fifth Ave., New York, price* $1.50.

tice before whom the nations of the earth passed for judgment. Never-to-be-forgotten was the impression made by the great empires of the past as they slowly ascended the sloping hill-side — Egypt, Greece, Babylonia and Rome—all summoned to judgment and condemned because they did not set their own people free and did not send out the true light to lighten the world.

There was great enthusiasm at the entrance of America preceded by ten handmaidens.

The Striking of America's Hour was made impressively evident by the pleas of those who look to her for light.

The pastor of a Lancaster colored Baptist church made the plea for the negro in America. A large group of immigrants followed by groups from Japan, China, Korea, and other non-Christian lands made impressive pleas. A negro girl who was an honor high school student led the group of more than twenty colored people who sounded Africa's call.

Not one among the thousands present failed to catch the significance of America's closing words with the cross lifted high above her head, and a missionary message was given to many who are not reached in the usual circles.

Nine denominations and thirty churches cooperated in the presentation of the pageant which was directed by Mrs. C. N. McHose, chairman of the Missionary Committee of the Lancaster Y. W. C. A. and Miss Lebzetter, chairman of the Religious Work Committee.

Many of the societies that plan only in a small way might use this suggestion for a community service.

JUNE ROSES AND MISSIONARY BRIDES

Our June meeting was best of all. The hostesses had sent out irresistible invitations in the shape of cards with a flashing solitaire cut from a jewelry catalogue pasted thereon. Underneath the ring was printed, "Your engagement is announced for June meeting of Missionary Society, Friday at three thirty." At the bottom was printed "Brides from Many Lands will Attend."

The program was made up of impersonations. A girl dressed in Chinese costume told how she had been betrothed, a little widow from India gave a touching impersonation. An African, a Japanese, a Korean, and a Mohammedan bride followed. The girls had studied their parts well and while no words had been assigned them they had made such a thorough study of the customs it was easy for them to impersonate a girl of the land they represented. Very simple refreshments were served by the brides. Every one enjoyed the meeting and all of us had a deeper insight into the customs of other lands. The girls who had taken part in the program were especially impressed.

New York. S. C.

A NEW WAY OF STATING SOME OLD TRUTHS

The most unique and for that reason one of the best missionary meetings I have ever attended was given in the form of a little play entitled "Sara Speaks Out." Two of our gifted members wrote the play, and its primary object was to enlist a large number of participants not usually heard from.

The scene of the play was Sara's home. A group of women fresh from the afternoon's missionary meeting stopped in to tell her about the program in the hope of enlisting her interest. Instead Sarah gave them a piece of her mind. She assailed the society and the way meetings were conducted and the sort of programs they arranged. Her criticism reflected current thought and gave opportunity for much information to be given on

The Striking of America's Hour published by General Literature Committee of Women's Missionary Society of United Lutheran Church of America, 844 Drexel Building, Philadelphia, Pa. Price 20 cents.

both sides. The various missionary magazines were all discussed and a stimulating atmosphere aroused.

An amusing part of this play was the frequent confession afterwards made by those who took part that they found themselves answering attitudes and objections which they had securely held for years.

The two necessary rehearsals promoted a most friendly spirit and under the guise of a "play" many valuable suggestions were given.

Chicago. MRS. D. J. FLEMING.

A MISSION STUDY BEE

How to Make the Chapter Study Interesting

Several weeks before the meeting send to each member a copy of fifty or more carefully prepared questions on the chapter of the text book to be studied that day. Also appoint two leaders who divide the membership equally, each being responsible for the presence of her group.

At the time of the meeting, let the room be as appropriately and attractively decorated as possible and the table for presiding officer midway between the sides of the room at one end, with chairs for the opposing groups on either side. As the ladies come in let the leader of each group seat her members.

When ready for the program let the chairman take the chair of the president and ask the questions of alternate sides in old-fashioned spelling bee style.

If the lesson is well prepared so the questions do not fill the time, let the chairman ask also general missionary questions or questions concerning the organization and officers of the denomination to which this auxiliary belongs.

Let the losing side be responsible for an unusual presentation of the next chapter. This has been successfully tried in smaller groups where the text-book is being used for *study*.

Another plan successfully tried out for the same purpose was to conduct the meeting as a school session with members assigned to various classes, as history, geography, reading, spelling and music. The teacher may call classes in an order that will vary the program and ask questions which she alone has seen. Music and reading may be given by individuals.

Columbus, O. MRS. C. B. RAYMOND.

PLATES FOR NEARLY A THOUSAND BUSINESS WOMEN

To step off of busy rushing Fifth Ave., New York, into an earnest Gospel Service with nearly a thousand business women present is an experience not easily forgotten. They were not all present at the same moment but came in about four installments.

The wonder of wonders about it is that it is not a "drive" nor a "new broom" meeting. For three years, week in and week out, through winter's cold and through summer's heat, every Tuesday this noon-day meeting for business women has been held, first in Madison Square Presbyterian Church and then in Marble Collegiate Church. At eleven o'clock one or more women of the committee are standing in the hall to welcome the girls who come in to luncheon. Some of the most prominent women of New York have served on these committees in the past three years. A business girl met a member of the committee on the street some time ago and expressed her appreciation of the luncheons. She said, "At first I thought the ladies who were doing it had just taken it up as another fad and they would soon tire of it and drop it. I have been so surprised and delighted to have it kept up in this way."

From eleven to two a good luncheon is served for twenty cents, so that the business girls and women in that vicinity may have the opportunity of attending the noon-day gospel meeting. The speaker for

each day makes four talks as the girls come and go, according to their lunch hour.

Mrs. J. E. L. Davis, the chairman, who has led the work so wonderfully since its beginning, takes a few minutes with each group in memorizing and repeating Bible passages. Then there are ringing Gospel hymns with a song leader, and the talk of ten or fifteen minutes.

The audience changes four times from twelve to two, while girls are constantly slipping in and out quietly in order to meet their lunch schedule.

Some of the letters and messages that have come from business girls to the committee show how they appreciate this somewhat unusual meeting.

"I want you to know how much the young ladies of the Ingersoll Watch Co., have appreciated the Business Women's Luncheon. Our girls were the first to attend the luncheons when they were started in the Madison Avenue Center. They fairly lived from Tuesday to Tuesday, and were more anxious to hear the speaker than to eat their lunch, and, oh, the sad and disappointed hearts when we moved our New York office to 30 Irving Place. The first remark uttered was 'We won't be able to attend th Business Women's Meetings any more. Don't you suppose it would be possible for them to hold the luncheons some place nearer our office? May I say thank you for myself. How my heart rejoices to know that Jesus Christ is being lifted up before the business women of this city!'"

"Tuesday is always looked forward to by the girls of my office which employs from thirty to forty. On the average about twenty-five attend regularly, although we have a walk of eight blocks. No, it is not only the food that calls us! We find the speakers chosen by you very inspiring and interesting, and it is not uncommon to hear little groups of girls discussing what was said by the speaker after their return to the office. Tuesday afternoons always seem so much happier and shorter just because we have heard some helpful message at mid-day. Nor is it uncommon to hear the girls in the office humming hymns which were sung during the noon service."

"I just want to say that I am very happy in spirit and the answer is because I made my decision on April 10th. and took MY LORD AND MASTER INTO MY HEART AND I MEAN TO KEEP HIM THERE FOR THE REMAINDER OF MY LIFE."

"I look forward to my luncheon because it is always so dainty and clean, and everything you serve is delicious and so different from restaurant food. Although I have mentioned the luncheon first, it does not hold the more important place in my mind. What really draws me, rain or shine, is the little chapel upstairs and our wonderful times there. If only I could make you understand what the sermons and singing have meant to me! Always it seems that the speaker has some special message for me, and I come out with a brighter view of life, and a resolution to be kinder and more thoughtful of those with whom I come in contact. There is just one more point I wish to mention. Up until I attended your meetings, I had never read the Bible. I believed in it and considered it rather "uninteresting" reading and preferred to have some one else read it and tell me about it. A few weeks ago I received a Testament from you, and each evening I read a portion of it. I really enjoy it now because I find the people and places so real."

Woman's Foreign Mission Bulletin

EDITED BY MRS. WM. H. FARMER, MONTCLAIR, N. J.

PROGRAM OUTLINES FOR MISSIONARY MEETINGS ON THE BIBLE AND MISSIONS

THE EDITOR'S MESSAGE

Although no official reports of summer conferences have reached the editor it is evident that the attendance was excellent and the interest strong. Large quantities of literature were sold, especially the text book by Mrs. Montgomery, "The Bible and Missions."

Northfield registered 1190 for the week of July 9 to 16. In response to the request of many workers who prepare programs for auxiliary meetings we print here an outline for each chapter, that will be equally well suited to small and to large societies. They have been developed from the lectures given at Northfield by Mrs. Farmer who took the place of the author of the book.

Program outlines for Missionary Meetings:

PROGRAM ONE

GLEAMS OF MISSIONARY TRUTH

Devotional Service (15 minutes)

Hymn. "Faith of our Fathers."

Reading. Psalm 119, Verses 105, 129, 130, 132, 134, 135. John 15, Verses 7 to 16.

Prayer for increased study of God's word among Christians and not-yet Christians.

Hymn. "Lead On, O King Eternal."

Topics—

1. General Plan of the Book.
   Author, Aim (page 5), Definition of Bible etc. (5 minutes)
2. God's Plan in Law and in History. (Pp. 17 to 26.) 8 points with illustrations. (15 minutes)
3. Poetical Revelation. (Pp. 26 to 32.) Ruth, Job. Psalms. (10 minutes)
   A Bible Reading with Comments.
4. Twelve Messengers with Scrolls. (Pp. 32 to 50) (15 minutes)
   A Thought and a Quotation from each of 12 women.
   See Sargent's picture referred to on page 43.
5. Discussion—Which book of the Old Testament has the clearest missionary message?

Closing Devotions—

Hymn. "O Zion, Haste."

Benediction.

God be merciful unto us and bless us,
And cause His face to shine upon us,
That Thy way may be known upon earth,
Thy saving health *among all nations.*
Psalms 67:1, 2.

PROGRAM TWO

From Twilight to Dawn of Day

Introduction.

Let leader call attention to ten figures of speech on pages 54, 55, 56, such as, "walking beside a deep river after following a rill," "as a tree is rooted in the ground," etc., and show value and beauty of such metaphors. This makes a connection with the preceding chapter. (5 minutes)

Hymn. "O Word of GOD Incarnate."

The Lord's Prayer. (Note the missionary spirit.)

Define New Testament, consulting Doughty's "Efficiency Points."

Let all read "Aim" (page 52). (10 minutes)

Four Blackboard Outlines. (40 minutes)

Each topic to be developed in ten minutes and followed by a prayer.

Eight women. Lacking a board use large sheet of paper on wall.

1. Study of the Father-God as taught by Jesus. (Pp. 56 to 60.)
   a. Transcendent and immanent.
   b. Righteous and loving.
   c. Just and forgiving.
   d. Fatherly to all.
2. Study of the Kingdom. (Pp. 60 to 71.)
   a. An old idea, spiritualized—Good News.
   b. A silent force, not a revolution.
   c. A universal hope, not a Jewish religion.
   d. A delayed triumph.
3. Study of Jesus as a missionary. (Pp. 71 to 83.)
   a. Activities.
   b. Commands.
4. Study of the Apostles as missionaries. (Pp. 83 to 89.)
   a. Antioch and the First Commission Service.
   b. Missionary Tours.
   c. Stewardship of money and life.
   d. Strategy and Spirit of Apostolic program.

The Apocalypse as a Missionary Message. (Pp. 89 to 93.) (5 minutes)

Closing Devotions:
Let all read Weymouths translation of the Great Commission on page 78.
Benediction as in Program 1.

PROGRAM THREE

An International Agent of Evangelism
(The Bible Translated.)

1. *Blackboard Exercise*
Write on blackboard
Quotation from
Dr. Mott.

List of Versions.	List of Church Fathers
Septuagint	Clement
Syriac	Polycarp
Armenian	Tatian
Coptic	Justin Martyr
Latin	Irenaeus
Ethiopic	Eusebius
Gothic	Cyprian

Explain the above and quote a few choice sentences. (Pp. 96 to 100.) (5 minutes)
2. *Family Worship among early Christians.* (Pp. 97, 98.)
Devotional service. (15 minutes)
Hymn. "I love to tell the story."
Reading. Isaiah 55:1 to end.
Prayers for missionaries now doing translating work.
Prayers for Chinese learning the new phonetic alphabet.
Prayers for children in mission schools.
Hymn. "Let there be light."
3. *Work of Three Pioneer Translators.* (Pp. 102, 101, 104.)
Ulfilas, Jerome, Wyclif. (5 minutes)
4. *Monologue of Judson's servant.*
Dramatize page 112. (5 minutes)
5. *Picture Gallery of Famous Translators.* (Pages 113 to 118) (10 minutes)
6. *Story of Book fished out of the water.* (Page 118.) (5 minutes)
7. *In Korea.* (Pp. 121 to 125.) (5 minutes)
8 *Difficulties and Successes.* (Pp. 106, 107, 108, 111) (10 minutes)

PROGRAM FOUR

The Travels of the Book

Put quotation from Joseph H. Choate on the blackboard, or let leader read it impressively at the opening of the meeting.
Devotional Exercise
Roll Call. Quotations from this chapter especially page 162, 163.
Hymn. "We've a Story to tell to the Nations."
Prayers for colporteurs and Bible societies offered briefly by many.
Topics
1. High Cost of Bibles. (Pages 141 to 145.) (10 minutes)
Mary Jones and her work.
2 Snappy Stories of Colporteurs. (Pp. 154 to 159.) (20 minutes)
Given by several women.
3. The Bible in the War. (Pp. 160 to 163.) (5 minutes)
4. What one girl started. (Page 164.) (5 minutes)
Pocket Testament League.
5. How can we prove our interest? (10 minutes)
Open Forum. Discussion based on p. 165.

PROGRAM FIVE

The Basis of Christian Civilization

Sentence on board. (Page 169.)
"Imperfectly obeyed and only partially known as the Bible teachings have been, they have laid the foundations of all that is glorious in modern civilization."
1. *Topics*
(1) A Message for the Nations. (Pp. 167, 169) (5 minutes)
Human society—one great family.
Nations are responsible to God.
Quotations from the Bible and other literature.
(2) Influence on the Arts. (Pp. 170, 175) (5 minutes)
"The mediaeval civilization was Biblical at its base."
(3) Influence on Law. (Pp. 171, 172) (5 minutes)
2. *Devotional Service.* (15 minutes)
Hymn—"Open my eyes."
Story of Dr. Hamlin. Pages 168, 169.
Read Isaiah 13:19-22.
Matt. 25:31-46. Judgment on Nations.
Prayers for Near East, for converts from Mohammedanism, for churches in the United States.
Hymn—"Saviour, Thy dying love."
3. *Roll Call.* Testimony as to Bible's influence.
10 quotations from pages 173, 174. (5 minutes)
Representatives of 7 countries. 176-194. (10 minutes)
One statement each for India, Africa, New Zealand, Islands, Korea, Japan, China.
4. *Progress of National Ideals.* (15 minutes)
A clear, forceful summary of pages 176,195 without repeating statements given above. This should be a strong argument, proving the uplifting influence of the Bible on human life.

PROGRAM SIX

The Leaves of the Tree

Introduction. (10 minutes)
Literary Influence of the Bible. Quote Goethe, McAfee.
Perennial interest of the Bible. (Pp. 199, 200, 204)
Public Libraries
Literature
Readers—in Orient and Occident.

Topics

1. Literary Tools. (10 minutes)
   Mission Press.
   Tract Societies.
   Dr. Richard's Achievement.
   (Pp. 205, 206, 208.)
2. Literary Activities in China. (5 minutes)
   Periodicals.
   Newspapers.
   "Happy Childhood."
   (Pp. 209, 210, 220, 221.)
3. Dr. Pieter's Experiment.
   Newspaper Evangelism in Japan.
   (Pp. 213, 214, 223) (5 minutes)
4. The Singing Leaves. (Pp. 215 to 218) (10 minutes)
   Solo: "In the Secret of His Presence."
   Statement as to author of words.
5. A Modern Miracle. (10 minutes)
   China's Phonetic Alphabet.
   (Pp. 224 to 228)

Devotional Service. (10 minutes)
Thanksgiving for the Bible and its influence.
Petition for its study and application.
Hymn. "O Word of GOD Incarnate."
Benediction.

THE BIBLE AND MISSIONS

A series of ten lessons based on Mrs. Montgomery's text book to be used by Westminster Guilds, Sunday School classes and other groups has just been published and can be ordered from denominational boards or from the Board of Education, 276 Fifth Avenue, New York City.

The author believes that these studies will be of service to program-makers this fall, and therefore we print here the list of topics, as well as one of the lessons.

Study 1. Proofs of Missionary Character in Law and History.
Study 2. Proofs of Missionary Character in the Poetical Books.
Study 3. The Missionary Message of the Prophets.
Study 4. Fundamental Revelations of Jesus.
Study 5. Life and Commands of Jesus the Missionary.
Study 6. Missionary Strategy of the Acts and Epistles.
Study 7. The Bible Translated.
Study 8. The Bible Transported.
Study 9. The Bible Transmitted.
Study 10. The Bible Transfigured.

Study Two

The Bible is GOD'S Mission Study Text-book.

It calls us to missionary work.

Proof of the Bible's missionary character is found in the poetical books.

Speak of the gift of imagination. The value of poetry.

"David and the poets, out of the struggling earthly kingdoms, under the tutelage of God's Spirit, were able from afar off to rejoice in Messiah's reign and in the universal worship of Jehovah."

1. *Ruth and Job.*

"While the lawgivers were becoming constantly narrower and more bitterly nationalistic in their outlook, the men of imagination were writing the exquisite story of Ruth, the Moabitess, a woman outside the covenant, who chose God to be her God and His people her people, and became an ancestress of Israel's Messiah King. Another great thinker was going to the Land of Uz to find an example of a true servant of Jehovah in the person of Job." (Give a few quotations from the books.)

2. *The Universal Hymn book.—Psalms.*

Read Psalm 98. Note missionary thought. "No limitation short of humanity as a whole." Horton.

"Whoever were the human authors of the Psalms, the real author was the Spirit of God. No human poet or series of poets could have produced a collection capable of accomplishing such results as this has accomplished."

3. *Psalms.*

Quote following verses noting missionary application. 2:8; 22:27,28; 67:1,2; 72:8 to 11.

4. *Psalms linked with Jesus, the Messiah.*

Let one read the passages from the Psalms and another the New Testament passage printed opposite.

Psalm 22: 1	Matthew 27:46
Psalm 31: 5	Luke 23:46
Psalm 118:22, 23	Matthew 21:42
Psalm 41: 9	Mark 14:29

5. *Psalms linked with Peter and Paul.*

In the same responsive way as above read the following—

Psalm	16: 8 to 10	Acts	2:25 to 27
Psalm	69: 9	Romans	15: 3
Psalm	68:18	Acts	2:33
Psalm	2: 7	Acts	13:33
Psalm	45: 6, 7	Hebrews	1: 8, 9
Psalm	22:22	Hebrews	2:12

6. *Topics for Discussion*

After brief sentence prayers couched in the language of the Psalms, let the following questions be discussed—

(1) Was Ruth an exception to the law of Deut. 23:3? How does this fact bring a strong missionary suggestion to the book of Ruth?

(2) Are many Psalms equally appropriate in a Jewish synagogue and in a Christian church?

(3) Do Messianic passages in the Psalms help to prove the unity of the Bible?

(4) What three poetical books present elemental and universal human problems?

(5) Which Psalm helps you most in offering a missionary prayer?

CHRISTMAS FOR LEPERS

"Dirt, disease and the devil," writes Dr. W. McKean, Superintendent of the Leper Hospital at Chiengmai, Siam, "Are the three great enemies of mankind." And out of the fulness of his heart for his patients he adds: "No gift offered a leper is more highly appreciated than a cake of soap." One may smile at the idea of a cake of soap being prized as a Christmas gift, but as we recall it, part of the original command of the founder of the Christian Church was: to *cleanse* the Lepers.

Many lonely but courageous men and women are working as missionaries in leper stations of the Mission to Lepers, almost one hundred centers in all, most of them in the Orient. This Christmas is going to be an unusually empty one for the exile leper people, some of whom are little children with little children's wistful hearts. Those brave missionary workers are going to wonder if the home folks really care. They are going to feel more than ever before, any lack of Christmas gifts and the constant lack of supplies and means sufficient for the growing demands upon the stations.

Why not overwhelm this band of workers with a Christmas shower of blessings for their lepers, that will thrill them with new joy and new strength for their tasks. The most needed articles at practically all the Leper Stations are: Soap, blankets and sandals. (Bandages, medical supplies, food and clothing of course are always in demand.) The articles themselves should *not* be sent if it is possible to send the money instead. American dollars will buy more and with more understanding, right on the ground, than here; transportation charges are a loss to the cause. Special arrangements are being made to secure quantities of soap. The price of a box of soap is not a large item and even a child may send a cake of soap if not a box. Sandals cost about thirty to fifty cents a pair, and are needed to keep the poor mutilated feet from contact with the bare ground. Blankets bought in the native markets cost from two to four dollars. A blanket will warm the body as well as the heart of one leper all winter.

The society, American Mission to Lepers (156 Fifth Avenue, New York,) makes an appeal for these Christmas gifts so that every worker among the lepers and every leper under Christian care of the Mission shall know they were remembered in love by friends in America at Christmas time.

NEWS FROM MANY LANDS

MOSLEM LANDS

Reconstruction Delayed in Turkey

AMERICAN missionaries have been able to resume their activities in some of the stations in Asia Minor, but the religious and educational work have been almost entirely neglected because of the pressing need for physical relief. At the same time, as Rev. Charles T. Riggs writes, they are feeling increasingly the need for purely evangelistic work. The evangelical church life needs to be reestablished and strengthened, schools for the children must be reopened and Christian literature must be distributed. While the missionaries are united in their desire for America to accept the mandate for Armenia, as a means of solving many of the present difficulties, we must look to a Higher Power for the solution of the problems.

Saving the Children

A BENEVOLENT Jewish lady, Mme. Nahar, is trying to rescue from the streets of Constantinople some of the little waifs that grow up into beggary, with nobody to teach them a better way. She has picked them up out of gutters and back alleys, and saved them from the professional mendicancy to which they were being trained by unscrupulous human sharks; and has placed quite a large number in orphanages of the various races to which they were found to belong. For the Jewish children, of whom she has picked up more than sixty, she has herself established a home. In this matter she heartily acknowledges the help of the Prefect of the city, Dr. Djemil Pasha, and also of the Armenian Patriarch, of Mlle. Zoeros Pasha, and of others. She says in *The Boshphore*:

"One winter day I saw on the Karakeuy Bridge three little children, closely huddled together. Two were Turks and one an Armenian. They treated each other as brothers. I noticed that one of them had on two jackets, while the one next to him had only a shirt,—though of course all their clothes were rags. I said to him: 'Why don't you give one of your jackets to your friend, who is cold?' But the other chap spoke up and said: 'No, lady, he musn't take it off; I gave him my jacket last night because he was shivering and had a fever.'"

Here was a lesson in the gift of charity.

Armenia's Call for Help

THE reports of the Near East Relief Committee furnish abundant evidence that America is not indifferent to the fate of Armenia. Last year the people of America contributed over $15,000,000 for Armenian Relief. In addition to money there have been large contributions of clothing and of other necessary things. Better than either has been the personal service given by a large number of American men and women. During the month of March, 1920, 20,779 children were housed, clothed, fed, given medical treatment and taught in 81 orphanages under the administration of the Near East Relief, and 43 hospitals and 58 clinics and ambulatories cared for a daily average of 6,589 cases and 3,037 clinical cases. The 60 soup kitchens scattered throughout Armenia fed 55,039 little children; and 561,970 homeless refugees were saved from starvation. If America will not take a mandate for Armenia politically, Americans can at least buttress that bruised and battered nation, and give the Armenians a chance for existence. Christians must stir up the nation to do its full duty toward its sister republic in Asia Minor in this hour of peril.

Missionary Conference in Beirut

THE United Missionary Conference of Syria and Palestine held its second meeting May 5 to 7 in Beirut, with Bishop MacInnes of Jerusalem presiding. The Conference has advisory power only, but the harmonious interchange of views promotes efficiency and prevents overlapping of effort. The twelve societies represented passed resolutions concerning unoccupied fields urging the Christian and Missionary Alliance to move into the district east of the Jordan, and the Danish Mission to the Orient to take up work among Moslem men and boys in Damascus.

The Conference also approved the proposal of the British Syrian Mission to open a training school for Bible women in Damascus, and a Union missionary training school was proposed for some convenient center.

Language School in Scutari

A LANGUAGE School in connection with the American Mission in Turkey has been opened as a school of missionary preparation. In addition to the courses in Turkish, Armenian and Greek, it will furnish instruction in the history of the people of the Near East, their religion, development, customs and contributions to civilization,—topics most helpful to the new missionary. The school is located for the present in Scutari, and it is planned that the new missionaries under instruction shall live in the building as one family, absorbing the atmosphere of the Orient while acquiring a knowledge of the languages. Rev. Fred F. Goodsell is to have the directorship of the school.

Bolshevism in Asia Minor

MISS Cushman, the heroic nurse in charge of the orphanage at Konia, in Iconium, writes of the imminent danger of Bolshevism on top of all the existing woes of Asia Minor. While she can endure living with the Turks she cannot face Bolshevism. Near East Relief officials have sent a letter to all Directors of work advising them to be prepared to move their personnel at short notice, and that every station should keep motor transportation in readiness for this purpose.

Moslem Condemnation of Bolshevism

THE Central Committee of Moslem Theological Academies has a statement to make in reference to the report that Russian Bolshevik leaders are training propagandists to incite uprisings among Asiatic Moslems, which is significant in its bearing upon conditions in India and Persia. The Peking *Daily News* summarizes the statement as follows:

"Whatever its principles may be, whether good or bad, the practical application of Bolshevism is harmful to humanity, to the social life of the individual, and to the rights of property, and is therefore at variance with the principles of Islam, which require happiness, tranquillity, and general progress, and therefore forbid the taking of the life and property of others and most emphatically insure the rights of individuals and communities. Finally, it is in the interests of the Moslem religion and the sacred duty of the Califate which embodies its strength and influence, to oppose Bolshevism as a danger to civilization, justice and right."

Mission to Kurds

THE Inter-Synodical Evangelical Lutheran Orient-Mission Society was organized in 1910 by L. O. Fossum, a young American pastor, to evangelize the Kurds; and in the fall of 1911 Mr. Fossum, accompanied by a physician, opened a station at Soujbulak, western Persia. Since the Kurds possessed absolutely no literature, the initial efforts were bent toward translating and writing necessary books. As a result, there are now the four Gospels in Kurdish; in addition, a catechism, hymnal and a Kurdish Grammar, all highly appreciated by the Kurds.

For four years the missionaries built up the confidence of the Kurds,

until in 1916, the Russians took possession of Soujbulak and ordered the missionaries home. The U. S. government has recently resumed the granting of passports to the Orient, and it is the intention to send out missionaries in the fall of 1920 to make a report upon this field.

Industrial Work in Tabriz

IN CONNECTION with relief work, organized by the Presbyterian Mission in Tabriz, a cloth factory was opened to provide work for the women. This has now branched out into a garment and carpet factory with a shop adjoining from which the sales furnish a large proportion of the factory expenses. During the year about 42,000 workers have found employment, and as these include many heads of families it is conservatively estimated that 100,000 persons benefit from the enterprise. Twenty-six carpet looms are in operation. Religious services are held by the factory and sales departments.

INDIA

Christian Banks for Farmers

REV. W. E. Wilkie Brown, a Scotch Presbyterian missionary at Jalna, Hyderabad, was the far-sighted founder of cooperative credit societies for Indian agriculturists, a scheme which the Y. M. C. A. has been developing with much success in South India. The farmers about Jalna were being fleeced by money lenders, so that it was impossible to build up flourishing churches until economic help had been extended. Mr. Brown's first step was to organize a Christian village on a government grant of a thousand acres of land. A bank was started with a capital of £32 from Mr. Brown's own pocket. By 1917 twenty-five Christian village banks were being operated and now seventy-five more banks are in operation among the non-Christian communities. Some of the results have been to unite the Christians, build solid character and make them realize their responsibility to the Church.

Liquor Traffic Discredited

ON JULY 8 there was a mass meeting in the Bombay Town Hall which brought encouragement to the champions of prohibition in India. This was a protest against the proposal to assign all income tax revenue to the Government of India, leaving to the Government of Bombay excise and land revenue only. A memorial sent by this meeting to the Secretary of State for India had in it the following paragraph:

"Your memorialists invite your attention to the important fact that there is general agreement amongst all sections of Indian opinion in favour of drastic measures to reduce consumption, which, supported as it is by the religious injunctions of the two great Indian communities has received considerable stimulus in the field of practical politics from the adoption of the policy of total prohibition by the United States and the strong support given to it in business circles on account of its proved efficiency in augmenting the productive power of the community. Your memorialists cannot accept, without protest, an arrangement which makes the means of maintaining the administration of the Presidency so greatly dependent on the continuance and development of a discredited policy."

European, Parsi, Hindu and Mohammedan business magnates of Bombay were the leaders in this protest.

Dnyanodaya.

Christian Thankfulness

TWO hundred boys from the Naga Hill tribes of Assam went to the trenches in France. Forty of them were Christians. The other 160 confessed Christ and were baptized while in the army. On their return, every one gave a month's wages to mission work as a thank-offering for their preservation.

Presbyterian Witness.

Sadhu Jacob in Northern India

REV. G. S. Jacob, known in North India as Sadhu Jacob, has taken up work for the National Missionary Society in the Nukka and Montgomery fields. Sadhu Jacob has had a university education and

up to twelve years ago held a responsible government position. Since then he has, like Sadhu Sundar Singh, supported himself by any work that came his way and has devoted his time to teaching and preaching the Gospel. He is a man of deep learning and is respected by all who know of his humble service. For the next few months he will visit the churches of northern India in the interests of the National Missionary Society.

Christian Patriot.

Women's Missionary Meeting

THE Women's General Missionary meeting of the United Presbyterian Church in the Punjab met in Sialkot, March 23-25. Sixty delegates from the twenty-seven societies of the Punjab field attended, in addition to the American missionaries. Bible readings, addresses, reports and business sessions occupied the time. The talks were spiritual but practical as well. Two of the Indian delegates who led a devotional service chose the same topic—the parable of "The Vine and the Branches."

Prayer of India's Women

THIS is what an Indian author, an Indian college graduate and an Indian child widow have to say as to the importance of Christian emancipation for the women of India.

The only way India can become great is through the emancipation of its womanhood.

(*Saint Nihal Singh*)

If you want Indian women to be what you (women of the West) are, and what Christ intends us to be, give us the education that you have had; and in time with God's help and grace, we will not disappoint you.

(*Lilavati Singh*)

O God of mercy, our prayer to Thee is this, that the curse may be removed from the women of India. Think upon Thy mercy—which is a vast sea—and remember us.

(*Prayer of an Indian Child-Widow*)

Dnyanodaya.

Telugu's Version of Lord's Prayer

A TELUGU convert tried for two months in vain to learn the Lord's Prayer, but one night his teacher heard him make the following petition:

"Oh Father, who art in Heaven, You are our Father, we are Your children. Keep us all well. Heal my rheumatism and my child's boil. Keep us from wild animals, the bear and the tiger. Forgive us our sins, our quarrels, angry words, all that we have done since morning. Make us good. Bring everyone to kneel down and call you Father."

A Brahman Commends the Bible

A MISSIONARY in India received a petition from a district where there were no Christians and signed by leading men, not one of whom was a Christian, asking that he take charge of a school established the year before in this district, and to introduce the Bible as a text book in every class every day. He was so much surprised at the request that he summoned a meeting of the petitioners to tell them that if he assumed charge of the school it would be his endeavor to present Christianitv to every pupil, and then asked if it was still their wish to have him direct the school. The head master, a Brahman, spoke first, and said that while not a Christian he was anxious to have his pupils put under the teaching of the Bible. Then a judge, high caste and well educated, testified to the effect on daily living he had noticed in those who studied the Bible daily. "If you wish your sons to become noble, upright men," said he, "have them taught the Bible, for nothing in the Vedas can compare with it."

Medical Work at Gateway to Tibet

A PROPOSAL has been made by Sadhu Sundar Singh, who has worked and suffered in Tibet, that the National Missionary Society of England should open a medical station at some place in the Himalayas on the direct road to Tibet. This will not only open the way for carrying the Gospel into that closed land, but will minister to several villages in that re-

gion where Christian medical work is unknown. Should such a work be undertaken, the Sadhu himself would spend a few months there each year.

Salvation Army in Ceylon

THE Salvation Army has acquired a large tract of land in Ceylon, and plans to produce food on a large scale for the benefit of the native population. General Bramwell Booth has appealed for missionary farmers and has received offers from over two hundred workers. The plan is an outgrowth of General Booth's recent trip to the antipodes, where he was impressed by the vast quantities of fertile land available, and the cheapness with which labor can be obtained.

MALAYSIA

The Melting Pot of Asia

THE mingling of many races in America has given the continent the title "The Melting Pot of Europe." Almost identical conditions in Malaysia are making it a melting pot for Asiatic races. The opportunity for independence and self-support exist there for the Asiatic, as it does in America for the European. They are drawn by the richness of the land and the improved living conditions.

Java is the only island of the Malaysia group having a dense population. Sumatra, Borneo, Celebes and and New Guinea could contain 600,000,000 inhabitants and not have a greater density than now exists in Java. The overcrowded conditions in India and China, and their desperate poverty are sufficient reason why millions of them may be expected to enter Malaysia during the next few decades. To the missionary, this forecasts great self-supporting and self-propagating churches, and presents a problem for study, that the rising civilization shall bear the stamp of Christian ideals.

Fighting Social Evils in Singapore

THE Singapore Social Service Society was organized about three years ago for the purpose of combating social vice. The ideals and objectives of the Society are so essentially Christian that they deserve the interest and support of the Christian Church.

The third annual report states that eleven leading Japanese in Singapore expressed hearty endorsement of resolutions passed by the Society to abolish all brothels within the area of Government jurisdiction. The acting Counsul-General for Japan at Singapore has undertaken to close all Japanese brothels in the city during the current year.

In outlining the hopes of the Society for the future the following program was suggested:

"The promotion of marriage among both Europeans and Asiatics (that is, where moral necessity demands it), and the encouragement of married immigrants to the Colonies to bring their wives and families with them; the promotion of physical exercise, the provision of open spaces for the same; and the provision of suitable and adequate means of transport."

Malaysia Message.

CHINA

Conference Plans for 1921

A NATIONAL Christian Conference has been called to meet in Shanghai in April or May, 1921, to study the progress of the Christian Movement in China, and to plan for advance among all the Christian forces in the country.

Under the leadership of the China Continuation Committee a thorough survey of missionary work in China has been in progress during the past three years. This has been brought to completion, and a very thoroughgoing report is being published which will form the basis for the Conference. It is probably true that this is the first time in the history of the Christian Church that a national Christian Conference is held with a complete and accurate statement of the Christian occupation of the field in the hands of those who are members of the Conference.

It is expected that the delegates to this Conference will number about one thousand, of whom the co-opted members shall not exceed twenty per cent. The Chinese churches will elect about four hundred delegates, distributed in the ratio of one delegate to each thousand communicants. The foreign missions will elect about an equal number, distributed in the ratio of one delegate to every twenty foreign missionaries.

Singer Sewing Machine Classes

THE Singer Sewing Machine Company maintains schools in Chinese cities, where women may go every day for two months to learn the sewing trade. A Canadian Methodist missionary tells of one such school where evangelistic services are held once a week, the directress being a Christian. Nearly forty women of the middle class attend this sewing school.

An Opportunity at Hand

THE Han Yeh Colliery Company at Nganyuen in South China devotes a proportion of its profits to the education of miners' children. Suitable buildings have been provided for boys' and girls' schools, and an offer is now made to have all this work placed under the supervision of the Church Missionary Society, the mining company to be responsible for all expenses not covered by tuition fees,—in short, the Chinese will supply the funds if the C. M. S. will supply the workers.

New Soochow Hospital

THE cornerstone of the new and modern Soochow Hospital was laid May 29, with appropriate ceremony. The Board of Missions of the Methodist Church, South, will supply $80,000 of the $200,000 required to complete the hospital; the China Medical Board will supply $50,000 and the remaining $70,000 will be raised in China, most of this being already assured. The hospital, which was established in 1882, has for twenty years been self-supporting, except for the salaries of the foreign staff.

One hundred and fifty-two hospitals scattered throughout China represent the contribution of Christian missions to medical science in China from 1860 to 1920.

Fish Dealer Becomes Pastor

THE following instance proves how far reaching may be the example of Christian conduct. Fourteen years ago a Chinese fish-seller in Hong Kong sold some fish to a woman missionary. On counting her change she found he had given her too much and she handed him back several coins of very small value. The fish-seller, who had never had money returned to him before, was much impressed with the honesty of the foreigner, and made inquiries about the religion which she taught. He came under Christian instruction, accepted Christ as his Saviour, and was baptized. In the course of time he was ordained. Now he has thirteen churches in his charge. He travels round his great district and holds a communion service each Sunday in one of the churches, so that the Christians have the opportunity of attending a communion service once in three months. Some of the churches were formerly ancestral halls, where the spirits of ancestors were worshipped; but the halls have now been turned into places for Christian worship.

New Ideals in Canton

THE Cantonese have a saying that "Everything new begins in Canton." In support of that claim is the fact that Canton has a daily paper, edited and controlled by Chinese young women. There is also an English newspaper, edited by a Chinese.

Another innovation is the completely equipped department store, one of which includes a nightly moving picture entertainment among its features, and two others, each having four or five hundred employees, in which Christian services are held on Sunday mornings. The missionaries

are invited to speak, and often have an audience of 350, although attendance is not compulsory.

For Weary Chinese Pastors

AN INSTITUTION which is probably the first of its kind on the mission field was formally opened on West Lake, Hangchow, June 16. This is a home where Chinese pastors in need of rest may come and bring their wives, staying as long as two weeks whenever desired, and free of charge. The house has two living rooms, three large and two smaller bed rooms, bath rooms and kitchen, all completely furnished and equipped with electricity and boiler for hot water. A cook is employed to prepare the food, either Chinese or foreign. This refuge for tired city pastors is the gift of Dr. and Mrs. D Duncan Main, who have been for forty years in charge of the hospital of the Church Missionary Society in Hangchow.

Christian Tribesmen in Yunnan

UNLIKE many Occidentals, Christian aborigines register no complaint against lengthy church services. In fact, the longer the services continue, the better pleased they are. A Sunday morning service in Sapushan, Yunnan Province, has been known to comprise eleven hymns eight prayers, three sermons and the Sacrament of the Lord's Supper!

Self-support is strongly emphasized among these tribes. They build their own chapels and provide the resident evangelist with a two room mud house, food and fuel. At Ta-ku, trees once sacred to the worship of demons were cut down to furnish timber for the Christian Chapel.

China's Millions.

JAPAN

Christian Schools Crowded

E. T. IGLEHART, a Methodist missionary in Japan, says that never in the history of that Empire have there been so many young people receiving Christian instruction. Many mission schools report a record attendance and hundreds vainly seeking admission.

The Doshisha, the Congregational university, at Kyoto and the largest Christian school in Japan, had 1,542 applications for admission, but though almost all were properly qualified, only 565 new students could be admitted. The total enrolment of this institution is 2,684.

The largest Methodist school is Kwansei Gakuin, at Kobe, with an enrolment of 1,675.

Aoyama Gakuin is third, with a total of 1,173.

Saint Paul's, the Episcopal college, has 1,104 in all departments.

Meiji Gakuin, the largest Presbyterian institution, has an enrolment of 826. There are many other schools that are all crowded.

Newspaper Evangelism

NEWSPAPER evangelistic work in Oita for 1919 shows 1213 new applicants for Christian literature. The Loan Library reported one thousand volumes taken out during the year. This is the more encouraging because the members pay a fee for the privilege of reading Christian books and in addition pay the return postage on them. More than 2000 copies of the Bible and other Christian books were sold. Twenty-one inquirers were baptized in 1919. This newspaper campaign has been carried on in Oita for over seven years, so that it is no longer a novelty to the readers of the papers.

Changing Sentiment Among Japanese

THE *Japan Advertiser* for April 2, 1920, gives the substance of a lecture given in Tokyo by Prof. Yoshino of Tokyo Imperial University, in which he admits the mistake in the Japanese government's policy, both China and Korea.

In the same issue of the *Advertiser* the editor says there is evidence that Japanese admiration for militarism is weakening. This is noticeable first of all among students, who are study

ing labor problems at first hand, and forming their own opinions. Ninety per cent of the students if asked whether Japan should withdraw from Shantung, would, according to Prof. Yoshino, answer "Yes."

Japanese Aborigines

THE Ainus of Hokushu are the remnant of a primitive people who at one time occupied the whole of Japan, but were gradually driven out by the advancing Mongolians. They are ethnologically related to the Russian peasants, whom they resemble, and some are of the real Tolstoi type.

Dr. John Batchelor of the Church Missionary Society has been a missionary among them for forty-two years, and has baptized in that time some 2,000 Ainus. They have the New Testament, prayer book, hymn book, grammar and dictionary in their own language, for which they are indebted to Dr. Batchelor.

Dynamics in Korea

THE General Assembly of the Presbyterian Church of Korea at its last meeting organized a "Forward Movement" with a three years' program and definite line of advance determined and percentages agreed upon.

This program includes in the first year nine definite lines of advance. Among these are *family prayers, increase in church attendance, larger subscription lists for the church newspaper, increased attendance at Bible institutes* and *gifts for foreign missions and pastors' salaries.* The second year program includes revival meetings and special Bible Conferences, while in the third year the results are to be gathered and crystalized in young peoples' organizations and Sunday-school work.

Lepers Support a Missionary

THE members of the leprosarium church at Taiku, Korea, have for a year supported an evangelist in a neighboring non-Christian village, with the result that some twenty converts now gather for worship in this village each week.

The collection in the lepers' church must always be taken up in a clothes basket, as it consists of bags, each with the owners' name upon it and filled with rice that has been saved from their regular allowance.

Sunday School Plans in Korea

THE Korean Sunday School Association has requested each of the four principal missions at work in Korea to allow one of their best equipped missionaries to give special attention to preparation for "Sunday School Year," 1921-1922. When it is remembered that the whole church membership in Korea is in the Sunday-school the possibilities of this Sunday-school year will be understood. A committee has been appointed to prepare teacher training and inspirational literature, of which copies will be circulated by the thousand. Every part of Korea will be visited during the year of preparation, and five post-conventions following the Tokyo Convention have been announced, at Taiku, Seoul, Pyeng-Yang, Kwangju and Wonsan.

ISLANDS OF THE SEA

"White Cross Band" in the Philippines

LAST year there was organized at Silliman Institute, P. I., a Students' Society called "The White Cross Band." "Christ First" is the motto of this Band, and it is proving a factor in leading boys into definite Christian service. There were eighteen charter members, of whom ten did not return to the Institute the present year. One has entered Massachusetts Institute of Technology, others are studying at different schools, but with all of them the "White Cross Band" keeps in touch by correspondence.

A Literary Polynesian

SOME of the native teachers in the New Hebrides develop literary ability, as well as upright character. Soppi, an old man from Vila who

spent some years on Malekula as a native teacher has composed some very beautiful hymns. He was asked by a missionary at Vila to pray in English and in his prayer he said:

"Our Heavenly Father, put us upon top of the Rock of Ages. We cannot climb up ourselves, and we cannot hold fast; but You can put us and You can hold us fast to Jesus Christ. . . . Let us stand all the time beside You, because then Satan will see You and will run away from us."

The Christian.

AFRICA

A Great Missionary Family

MR. Crawford Tilsley of England, who recently went out as a missionary to India, is the fourth generation of missionaries in Godavari, the first of this loyal line being William Bowden, who led the way in 1836. Mr. Tilsley expects to succeed his grandfather, Mr. E. S. Bowden in the work at Chitepetta, and his brother, Dr. Edwin Tilsley hopes to enter into missionary work at Luanza, Central Africa. An uncle, died in and for China, and an aunt, Mrs. Green, returned from Strait's Settlements to be with her husband in the directorship of the work of the late George Müller of Bristol. Another aunt, Mrs. Dan Crawford, is working with her husband in Central Africa.

The Gospel in Tangale

THE Tangale tribe of northern Nigeria are a people outside of historical record, although they number about fifty thousand. They occupy a district approximately a thousand miles inland north-east from the port of Lagos. The march of human progress left them far behind, and their bows and arrows have been more in use than hoe or plow; cannibal feasts have taken the place of harvest festivals.

Their religion is animistic; their world is filled with innumerable deified beings, and their God is in the feminine gender. Their dead are accredited with power to help or hinder their welfare.

The Sudan Interior Mission is at work among them, and much effort has been spent upon a translation of the Scriptures in their dialect. While the work of publishing the four Gospels is in progress the number of Tangales asking for instruction constantly increases.

Mustard As a Missionary Helper

ONE of Chief Senga Koleanda's thirty wives owes her life to some mustard ointment and a missionary's common sense. Rev. Roger Guptill of Kambove was gathering up pupils for school in Chief Senga's hamlet when he came upon the chief, groaning and with his head twisted to one side. About him was a noisy crowd, elders of the village. The missionary recognized the situation as a case of stiff neck, and offered to apply some mustard ointment. The average African places no value upon medicine unless it be very bitter or very hot, and soon Chief Senga began to smile over the efficacy of the liniment. In three days the case was cured. A week later, a native teacher informed the missionary that the crowd of counselors gathered about the chief when the missionary arrived had pronounced one of the thirty wives guilty of bewitching her lord's neck, and Senga had decreed that she be shot that night. The arrival of Mr. Guptill with his curative ointment saved the woman's life.

Why the Christian Endeavor Society Disbanded

A CHRISTIAN Endeavor Society in South Africa had to go out of existence because every one of its members became a foreign missionary. This was reported by one speaker at the nineteenth annual convention of the C. E. Union of South Africa, held in Wellington, Cape Colony. In addition to this Union of English-speaking Endeavorers there is a Union of Dutch-speaking young people, strong and energetic, in the Boer churches.

Training Center at Capetown

THE Church of England in South Africa has arranged to establish in Capetown a center where women can have opportunity for study, and for practical and spiritual preparation as missionaries. A suitable house has been found available from April, 1921. Miss Miles, who has had practical training in England and is familiar with South Africa, will be the head of this Training Home.

School of African Life and Languages

SOUTH Africa is to have a school of African Life and Languages. Provision will be made for training those students who contemplate taking up the white man's task in relation to native problems, too often dealt with by amateurs, or those who do not understand the native temperament. A chair of philology and one of social anthropology are proposed, the whole scheme to include lectures on law and government, native lore and history.

The advantage which Cape Town offers for such a school as compared with other centers is in its museum for Native Anthropology, the Public Library of Philology and the fact that a large number of administrators and missionaries reside there, creating an atmosphere suitable for the discussion of these subjects. The only surviving person speaking the bushman's language resides in Capetown.

Christian Express.

The Idol Maker Discredited

IN MADAGASCAR no home is complete without a household god. Some years ago a young married couple were setting up their home and asked a maker of idols to supply their god. When they called to receive it, it was not yet made, and the idol maker asked them to wait. Going to the forest he selected a piece of wood and set to work, while the young couple chatted and made suggestions. In the evening he asked his customers to remain and take supper with him. They watched him light a fire with the chips left from the idol to boil the rice, and after the meal was over paid two dollars for their god and went home content.

Not long afterward a Christian worker called at their home and was led to read to the wife the forty-fourth chapter of Isaiah describing the making of an idol: "He heweth down cedars. . . . with part he roasteth roast, with part he warmeth himself, and the residue thereof he maketh a god." The woman was so astounded at the exact description of what she had witnessed that she felt this must indeed be a true book, and in time became a believer in the true God.

EUROPE

Memorial for Waldensian Patriots

NEAR the College and Normal School in Torre Pellice, the Waldensian center at Piedmont, Italy, a hostel is nearing completion for orphaned sons of men who fought and died in the war. Preference will be given Waldensian young men who intend to enter the pastorate, and eighty or ninety students can find comfortable accommodation. A resident pastor will act as warden of the hostel

Education is prized in these Waldensian valleys, and the students, well trained and industrious as they are, are eagerly sought for important posts.

Methodist College in Rome

THE Methodist Church of Italy has bought forty-eight acres of land at Rome on which they are building a college for Italian students. This institution is the outgrowth of a smaller one which has been housed in very cramped quarters in the center of Rome.

No religion will be forced upon the students, but for those who are willing to listen there will be ample opportunity for learning the truths of the Gospel. Dr. B. M. Tipple is President of the College, and all the teachers, except the professor of English and physical director will be

Protestant Italians. One thousand students can be admitted.

Reform Movement in Sicily

THE priests in Sicily have formed a society called the Federation for the Redemption of the Clergy, and issue a paper called "Rinnovamento," which has adopted as its motto a saying from Gregory the Great: "See how full the world is of priests, but how rare are the laborers in the Lord's Vineyard." The editor charges that ministers in general are not prepared for their mission, and that they have lost touch with society. He cites the growing discredit of the clergy, general ignorance of religious truths, the steady decline in attendance at the seminaries, and the alienation of the masses from the Church, for all of which he lays the blame upon the clergy.

Czecho-Slovak Preachers Wanted

REV. J. S. Porter of the American Board writes from Prague under date of June 14:

"There is a call for fifty new Protestant preachers. We do not know where such a number of men would live and where halls would be forthcoming for them to do their work in. We need new buildings for the growing work. The Prague church has still a debt, but the income of the flats covers largely the interest, etc. Mr. Zdychynec, the associate pastor of the Prague church, is to be ordained and is probably the first fully educated preacher from Bohemia since the days of Huss."

For Russian War Prisoners

THE transport of Russian prisoners from Germany to their own land began in May. At the end of August there were still about 160,000 Russians in Germany. The Religious Tract Society of Kassel, Germany, reports twenty-two prison camp churches, with a Protestant Christian membership aggregating over 1000. Since January more than 500 war prisoners have been baptized.

Revivals have taken place in Russia at many centers to which these prisoners of war have returned, and thousands are reported to have been converted.

NORTH AMERICA

Lutheran Church Growth

THE United Lutheran Church in America has a present membership of over three and a half million, and an increase last year of 211,000. Foreign mission work is carried on by 494 missionaries, with 2648 native helpers, and the native church membership on foreign fields is 123,927. Nearly seven hundred thousand dollars was contributed toward mission work in 1919.

Bibles for Blind Soldiers

THE American Bible Society will close its war work by presenting to every American soldier blinded during his service a copy of John's gospel in raised letters. The Society distributed nearly 7,000,000 Testaments, Bibles or portions of the Bible during the war. About 5,000,000 went to American soldiers and the remainder to other fighting forces.

A Christian Daily for Chicago

A GROUP of Christian business men are planning to publish a Christian Daily Newspaper in Chicago. An exchange says of this project:

"More than ever before in our history such Christian voices are needed. Politically, this Christian nation is dominated by un-Christian parties and directed to un-Christian ends. Socially, there is warfare acute between capital and labor, with the Christian religion left out of the calculations and the actions. It is high time for the law of the Ruler to be expressed in the daily contemplation of events. The political parties have their newspapers. So have the trusts and the labor interests. These special organs are 'newspapers' using all their influence to promote the particular cause to which they are openly or secretly dedicated. Christianity is entitled to

one daily paper at least. And it can serve its cause with open truth and without fear."

The Presbyterian Witness.

An Armenia-America Society

THIS society has been founded "To unite in cooperation the many friends of Armenia for the purpose of ascertaining the needs of Armenia, of bringing those needs before the American people and of securing the satisfaction of those needs through American assistance."

While the Near East Relief is meeting the physical needs in Armenia, this new Society will concern itself with the political needs of the country, aiding them to secure a fair adjustment of their boundary question, and to reestablish themselves in their homeland.

The Society proposes to educate the public on the opportunity before America and to urge the Department of State in Washington to act along the lines named.

Anyone desirous to join this effort may become a voting member by contributing five dollars or over. Rev. Ernest W. Riggs, 287 Fourth Ave., New York, is Secretary-Treasurer.

The Hebrew Christian Alliance Mission

AT THE RECENT meeting of the Hebrew Christian Alliance between fifty and sixty young Hebrew Christians were present, who were all preparing for missionary work. They are ready to take up a special course of study from the service as the way is open.

The Alliance has now definitely decided to undertake work for the Jews in Russia and has not only sent $500 to aid the Hebrew Christians at Kieff but these American Hebrew Christians are now supporting an American Hebrew Christian worker there, Mr. Fagans, one of the missionaries of the "Hebrew Christian Testimony," founded by Rev. David Baron of London.

The "Hebrew Christian Testimony to Israel" has recently taken up this work in Kieff and the labors of Mr. Goroditch have been wonderfully blessed. The cost of the work is about $5,000 a year.

Successful Vacation Bible School

A VACATION Bible School in Pasadena, Cal., during July reached an enrolment of nearly 1000. Twenty-five unpaid teachers did the work and four denominations, Baptist, Presbyterian, Methodist and Congregational cooperated. Enthusiasm of the pupils was so keen that probably double the number of teachers will be required next year. The work was a mixture of sloyd, manual training, domestic arts, story telling and Bible study. The children, assembled from many grades of society, and, taught during the morning hours only, memorized as much Scripture as most Sunday-school pupils can repeat after a year's study.

The Continent.

Home Missions Council to Carry Forward Interchurch Surveys

THROUGH agreement with the officials of the Interchurch World Movement the Home Missions Council is undertaking special pieces of work in the unfinished tasks in the Survey Department of the Movement. Under the direction of Dr. E. DeS. Brunner the Rural Survey Department is putting its valuable material into shape for use by the Home Mission Boards. Associate Secretary Roundy is appraising the values of the Negro Survey. Further work on the Migrant Groups, Lumber Camps and Foreign Language Groups and Literature is being done. Work in city groups has been kept in hand and reference will early be made to the Joint Committee on Community and Industrial Relations of the Home Missions Council and the Council of Women for Home Missions. These two Councils have just published the report of Mr. Jay S. Stowell on "Mexican and Spanish Americans in the United States."

(*Continued on page 936*)

SUPPOSE—

That just as you were about to settle down for an old age of comfort and well-earned rest, one of your friends should tell you of an opportunity to increase your savings by an investment that couldn't go wrong. You took the tip, placed your money on this venture which it didn't seem possible could fail—and lost it all!

It Has Happened to Others—Why Not to You?

SUPPOSE—

That after your death your wife, perhaps inexperienced in the handling of money, should look around for a safe investment for your savings. Along came the convincing salesman with the absolutely safe proposition which would mean a steady income for her for the rest of her life. She trustfully invested her all—and lost every cent of it!

It Has Happened to Others—Why Not to You?

SUPPOSE—

That after you had drawn up a will providing for your family and devoting part of your estate to further some great work of the church some dissatisfied heir or relative should contest it. The case went to the court, through long legal battles. Your estate was tied up and finally almost consumed through litigation. Your loved ones and your church were the victims!

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GEORGE M. FOWLES, Treasurer of the Board of Foreign Missions of the Methodist Episcopal Church, 150 Fifth Avenue, New York; or,

W. J. ELLIOTT, Treasurer of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia.

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NEWS FROM MANY LANDS

(*Continued from page 934*)

Conservation and practical use of results obtained will be made through the Conference for allocation of unoccupied Indian Fields to be held at Wallace Lodge, Yonkers, New York, September 28 and 29, and through similar conferences in October at Albuquerque, New Mexico, the 6th; El Paso, Texas, the 7th; Tucson, Arizona the 8th, 9th and 10th as covering the needs of the Spanish American groups in the Southwest. Joint arrangements for work among Orientals on the Pacific Coast will be considered in group meetings at Los Angeles October 13, and San Francisco October 14 and 15. Consideration of methods for work among Mormons will occupy representatives of the Boards at Salt Lake City October 17 and 18.

"Morning Star Mission"

THE "Morning Star Mission," Joliet, Ill., was opened November 18, 1919, by a group of Christian business men, and Peter McCarthy, gambler, prize fighter and alcoholic wreck whom the grace of God had transformed, was placed at the head of it. This year the Mission will celebrate its eleventh anniversary. It is located on a street known as "Whiskey Row," in a ward which contains people of twenty-seven nationalities. and the statistics for the past year show how effective has been its service. Conversions in 1919 were 447; Gospels and Testaments given out, 672; loaves of bread, 1680; railroad fare for 28 wayward boys and girls; free clothing to 293 persons and free meals to 1122.

Those helped to a useful life include university men and ignorant fellows who never had a chance, men employed in the steel mills and those in prison. Even ministers' sons are among the number who have come under the influence of the Mission.

Negroes Call for Black Nation

A THIRTY-DAY convention to take up the problems of the Negro race was held in New York City last August, under the direction

(*Continued on page 937*)

NEWS FROM MANY LANDS

(*Continued from page 936*)

of Marcus Garvey, President-General of the Universal Negro Improvement Association, and leader in the movement to free Africa for the Negroes. This Association is said to have a membership of more than 1,000,000.

President Garvey urged an organization of the 400,000,000 Negroes of the World to take over the continent of Africa and establish there a Negro democracy.

An African prince, several chiefs and descendants of chiefs, as well as representatives from Central America, the West Indies, Canada and every section of the United States, attended the Convention.

Negro Ministers Study Problems

TWO Negro rural ministers' institutes were held during the summer, one at Forsyth, Georgia, and the other at Trenton, S. C., under the general direction of Dr. James H. Dillard, of Charlottesville, Va., and assisted by both white and colored men who are actively engaged in pioneer educational work.

Some of the topics studied were "How to Prepare a Sermon," "The Minister and his Correspondence," "Church Records and Finance," "The Church and the Neighborhood, and Christianity and Health."

Christianity and Health."

THE new American Leprosarium for the exclusive use of lepers of the United States has at last been located in Louisiana by the purchase of 400 acres by the Federal Government for this purpose. Lepers living in no less than twenty different states, in lonely and uncomfortable surroundings, can now be furnished with all that medical skill can do for them.

The American Mission to Lepers makes an appeal for the ministry of a Christmas greeting for these thousand or more lepers. The most appreciated articles are soap, sandals and blankets, but clothing, food and medical supplies are always in demand. Mr. W. M. Danner, American Secretary of the Mission to Lepers, 156 Fifth Avenue, New York,

(*Continued on page 939*)

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THEN WHY LEAVE IT TO OTHERS TO CARRY ON YOUR LORD'S BUSINESS?

Suppose that the missionaries all shrugged their shoulders and said, "Oh, I have other things things to do, some one else will go". What would happen to the missionary program?

They are doing their part abroad. Why do you leave your end of the task at home to others?

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Your part of the task must be done!

Your part of the task can be done best by you!

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NEWS FROM MANY LANDS

(*Continued from page 937*)

will gladly send circular with full particulars as to what would be most acceptable, and when and where to send gifts.

Religion at State Universities

THE *Lutheran* says that of the 8,800 students registered at the University of Pennsylvania only 3,878 were church members. This institution has a larger percentage of non-church members than many others, but the fact remains that there is a steadily decreasing relationship with the Church among young people seeking a higher education. A vigorous movement is on foot among leading denominations to provide more adequate religious instruction at state universities. The Methodists have paid $284,000 for property on which to build college churches, and have just laid the foundation of what is to be a $1,000,000 institution at the University of Illinois. The Disciples are raising a fund of $800,000 for a similar undertaking, and Presbyterian, Baptists and Congregationalists are moving in the same direction.

World Outlook Plans

THE *World Outlook*, the illustrated missionary magazine which was inaugurated by the Methodist Board of Foreign Missions in 1916, and was last year taken over by the Interchurch World Movement, now makes the following announcement.

"The *World Outlook* will now be published by Mr. A. S. Watkins, publisher of *American Business*. Mr. Willard Price, who has edited the magazine from the beginning, will continue as editor and the policy will remain unchanged under the new publisher. The *World Outlook* will stand not only for the missionary propaganda of all denominations, but for every movement of religion, commerce and politics which means sane Christian progress."

LATIN AMERICA

Bubonic Plague in Vera Cruz

THE appearance of bubonic plague in Vera Cruz, Mexico,

(*Continued on page 940*)

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NEWS FROM MANY LANDS

Continued from page 939)

could not properly be called an epidemic, but was regarded as sufficiently serious to require rigid preventive measures. The Institute Morelos, a Girls' School under the Presbyterian Board, was closed by the authorities for three weeks, after which pupils who had been inoculated for the disease were allowed to return.

The enforcement of sanitary measures immediately doubled the cost of food, since market men were not allowed to enter the city. Eggs went to 25c apiece, and fresh vegetables were not to be had.

Y. W. C. A. in Brazil

THE second South American branch of the Y. W. C. A. opened in Rio de Janeiro in July, with a charter membership of eight hundred. For three weeks preceding, a campaign for five hundred members had been carried on in the city, under the direction of a committee of ten women, most of whom were from the United States. The only other branch Association is at Buenos Aires.

Temperance in Uruguay

A LAW just passed in Uruguay contains a section which requires that in all public schools there shall be lectures upon the harmfulness of alcoholic drink," so as to bring about a diffusion of knowledge on this subject and create an aversion for alcohol."

This law does not make Uruguay "dry," but it does away with drinking in public saloons, near markets or on wharves and docks. The sale of liquor is permitted where food is served. Sale of liquor is forbidden to women and children; also to soldiers and non-commissioned officers, and policemen.

OBITUARY NOTES

Dr. H. C. Herring

Dr. Hubert C. Herring, Secretary of the National Council of Congregational churches since 1913, was drowned on August 6, while swimming off the coast of Martha's Vineyard, Mass. Dr. Herring had had

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NEWS FROM MANY LANDS

(*Continued from page 940*)

the chief responsibility for the success of the Tercentenary Celebration, and in addition had been carrying heavy responsibilities in connection with several interdenominational movements.

After attending McCormick and Princeton Seminaries he was ordained to the Presbyterian ministry in 1887. Later he was pastor of the First Congregational Church of Omaha, Nebraska and in 1907 became General Secretary of the Congregational Home Missionary Society. He was a power in the Congregational Church and his loss will be widely and keenly felt.

Rev. L. D. Heminger of Africa

Efulen Station in the Kamerun has suffered severely in the loss of Rev. L. D. Heminger, who met a tragic death last April. Mr. Heminger had set a trap for a leopard which had annoyed the missionaries by stealing food, and one evening when examining the gun both barrels went off and shattered his left arm. With great difficulty he made his way to the dispensary, where black medical assistants did the best they could, but it was almost forty-eight hours before skilled medical attention could be had. Help was too late, and Mr. Heminger passed away April 30. Mrs. Heminger and her two young sons will remain on the field until their furlough is due in January.

Dr. Jesse Brooks of Chicago

Rev. Jesse W. Brooks, D. D., Secretary of the Chicago Tract Society, died in the Presbyterian Hospital of that city on July 22. Dr. Brooks was born in Connecticut in 1858, graduated from Union Theological Seminary in 1884, and from that year until 1898 he held pastorates in Congregational and Reformed Churches, after which he identified himself with the work of the Chicago Tract Society.

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NEW BOOKS ON MISSIONS

Shepard of Aintab. By Alice Shepard Riggs. 12mo. 200 pp. $0.75. Interchurch Press, New York. 1920.

The Dawn of a New Era in Syria. By Margaret McGilvary. 8vo. 302 pp. $2.50. Fleming H. Revell, New York and Chicago. 1920.

A Moslem Seeker After God. By Samuel M. Zwemer. 8vo. 302 pp. $2.25. Fleming H. Revell, New York and Chicago. 1920.

Persian Pictures. Poems. By Mary F. Labaree. 12mo. 64 pp. $1.00. Fleming H Revell, New York and Chicago. 1920.

Jewels from the Orient. By Lucy Seaman Bainbridge. 12mo. 125 pp. $1.00. Fleming H. Revell, New York and Chicago. 1920.

China, the Mysterious and Marvellous. By Victor Murdock. 8vo. 310 pp. $2.50. Fleming H. Revell, New York and Chicago. 1920.

Fez and Turban Tales. By Isabel Blake. 12mo. 115 pp. Interchurch Press, New York. 1920.

China and the Gospel. Report of the China Inland Mission. 56 pp. China Inland Mission, Philadelphia and London. 1920.

Progress in the Mikado's Empire. By Robert Cornell Armstrong. Methodist Church of Canada, Toronto. 1920.

Through Santo Domingo and Haiti. By Samuel Guy Inman. 12mo. 96 pp. Committee on Cooperation in Latin America, 25 Madison Avenue, New York.

Missionary Morale. By George A. Miller. 16mo. 156 pp. $1.00. Methodist Book Concern, New York and Cincinnati. 1920.

Missionary Survey As an Aid to Co-operation in Foreign Missions. By Roland Allen and Thomas Cochrane. 12mo. 183 pp. $2.40. Longmans, Greene & Co., New York. 1920.

The Spending of a Thank Offering. Report. 8vo. 196 pp. The Macmillan Company, New York. 1920.

Thirsting After God. By Dan Crawford. 12mo. 189 pp. 3s. Pickering & Inglis, London. 1920.

The Founding of a Nation. By Frank M. Gregg. 8vo. 479 pp. $2.25. George H. Doran Company, New York. 1920.

The Real Christ. By R. A. Torrey. $1.75. George H. Doran Company, New York. 1920.

The Church and Industrial Reconstruction. By the Committee on the War and the Religious Outlook. 8vo. 296 pp. $2.00 Association Press, New York. 1920.

Neighboring New Americans. By Mary Clark Barnes. 16mo. 68 pp. $0.75. Fleming H. Revell, New York and Chicago. 1920.

MISSIONARY PERSONALS

Rev. S. Hall Young, D. D., veteran Presbyterian missionary to Alaska now in the Home Board office, is spending four months in Alaska studying unoccupied fields. He represents the Home Missions Council and two Boards of the Presbyterian Church.

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Dr. J. B. Gambrell, President of the Southern Baptist Convention and Dr. E. Y. Mullins, President of the Southern Baptist Theological Seminary in Louisville are making a world tour of inquiry into the Southern Baptist mission fields.

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Dr. and Mrs. John M. Springer, pioneers in Methodist mission work in the Congo, have returned to Elizabethville, Belgian Congo, after having taken part in the African division of the Centenary Campaign. Dr. Springer first went to Africa in 1901.

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Major John T. Axton, who entered the United States Army as chaplain in 1902, has now been made chief of chaplains, with the rank of colonel. His duties will include investigation of the qualifications of candidates for appointment as chaplains, and general coordination and supervision of all religious activities in the army.

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Miss Margaret Slattery is making a seven months' tour around the world. She will speak at the World's Sunday School Convention in Tokyo and will probably be a speaker at many of the post-conventions in China and Japan. From the various countries which she visits Miss Slattery will write a series of letters to young people.

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Prof. C. H. Robertson has returned to Shanghai to continue his work as head of the lecture division of the Y. M. C. A. in China.

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Mr. J. C. Rogers, of the London City Mission, has retired from active service with the Mission after nearly fifty years of connection with the work.

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Rev. Henry Loomis, for thirty years a representative of the American Bible Society in Japan, died in Tokyo, August 23d. Dr. Loomis was born in Burlington, N. Y., in 1839.

* * *

Rev. Samuel H. Greene, D. D., pastor of Calvary Baptist Church in Washington, D. C. for forty-one years, died September 7.

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Mrs. Louise Seymour Houghton, a director in the American McAll Mission and charter member of the first religious settlement in America, died in August in her eighty-third year.

* * *

Chief Alake, of Abeokuta, West Africa, died last August. Although not a baptized Christian, Chief Alake gave hearty support to missionary activity throughout his territory.

YWCA

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